

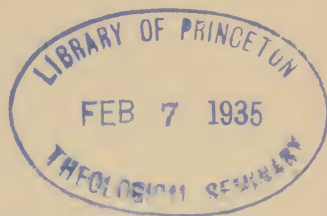


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The Outlook

of Missions

VOLUME XXVII
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FEBRUARY, 1935



MEN AND MISSIONS

“I Too”

John M. G. Darms

A Message from Kagawa to the
Men of Our Church

What Can the Men of the Church
Do for Home Missions?

Charles E. Schaeffer

The Evangelical and Reformed Church
in the Pacific Northwest

Theodore P. Bolliger

The Call to Service Answered
by a Wealthy Japanese

Mary E. Gerhard

Impressions of Our Evangelistic Work
in Japan

David A. Miller

The Boys' School in Raipur, India

William T. Baur, Jr.

The Outlook of Missions

SCHAFF BUILDING, PHILADELPHIA, PA.

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EVANGELICAL AND REFORMED CHURCH

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JOHN H. POORMAN, Foreign Missions

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The Outlook of the Month

“I Too”

TWO laymen were standing at the dock of a steamer ready to sail for China. There seemed to be a natural bond, a spiritual bond, between them as they looked longingly and thoughtfully out upon the vessel, steaming out of the harbor.

One—a physician—said to the other: “I have a great interest in that cargo. I have on board the most modern equipment for a hospital in China and it cost me \$10,000. I have been saving up all my life to do this very thing. I hope it arrives safely and performs its mission of help and mercy.”

The other man—a laborer—said: “I, too, have an interest in that ship, for on it is my only daughter, who is going to China as a missionary. She is all I have, but I have given her to the Lord and I trust she may perform her mission faithfully.”

The question is not one of comparison; each contribution was of supreme worth to the giver and to the Lord, but the question is:—What are the other men of our churches sending overseas or investing in the Kingdom work at home, to bring the light of the love of God in the face of Jesus Christ to their brothermen?

Our hearts should be stirred to the depths with the appeal of our Board of Foreign Missions to help *liquidate the entire debt* on Foreign Mission Day, February 10th. Little did we dream, a year ago, that such an appeal could be made, since the debt was so large that no one would even dream of reaching the end of the *red line*.

But by the wonderful Grace of God, the approved wisdom and unremitting zeal of Secretary Casselman and his associates on the staff and on the Board and the magnificent sacrifice of our missionaries, we have passed the turn and are on the home stretch.

How it would electrify the Church to announce: The Board of Foreign Missions is out of debt. How our sainted dead would approve. Dr. Bartholomew, Dr. Hoy, Dr. Noss and others! And how our friends among the Japanese and Chinese would be thrilled to know that *we do care for them and want to stay with them*. And how the Lord Christ would bless us!

Every one of us can do something, you know, and I am sure, with the urge of the love of Christ and our fellowmen in our hearts, *we will want to do it this month*, and thus enable the Board of Foreign Missions to start in on the common program of the united Church with its great work on a CASH BASIS.

Come, friend, after folding your hand in intercessory prayer, put your hand into your pocket, deep to the seams, and contribute not only your *bit* but your *best*.

JOHN M. G. DARMS.

Kagawa's Regard for Dr. Schneder

In the letter which accompanied the strong, appealing message written by Dr. Kagawa to the men of our Church, which appears in this issue, he speaks of Dr. Schneder of our Japan Mission, *for whom he has the highest appreciation*. His secretary, Henry Topping, adds: “I also have known and loved him for years. *It is a privilege to have fellowship with such a man as Dr. Schneder.*”

The Quiet Hour

JULIA HALL BARTHOLOMEW

The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.—MATT. 20: 28.

The end is larger than thy largest plan;
Nobler than golden fleets of argosies
The land and life new-opening to man.
—CHARLES BUXTON GOING.

The pursuit of the ideal is not really a craze of certain minds, it is the necessity laid on us all; illusion is not one of the disabilities of life, it is a principle of Providence.

—IAN MACLAREN.

“Few people ever start working at the first call. They drag along, waiting until the man in front of them starts moving, and then trail along.”

How often a man has cause to return thanks for the enthusiasms of his friends! They are the little fountains that run down from the hills to refresh the mental desert of the despondent.

—HENRY VAN DYKE.

The soul has need of prophet and redeemer;
Her outstretched wings against her prisoning bars,
She waits for truth; and truth is with the dreamer,
Persistent as the myriad light of stars!

—FLORENCE EARLE COATES.

That man is blessed who every day is permitted to behold anything so pure and serene as the western sky at sunset, while revolutions vex the world.

—HENRY D. THOREAU.

Thou shalt be served thyself by every sense
Of service which thou renderest.

—E. B. BROWNING.

Time is as feather footed as the snow;
So light he treads we never hear him go.
Save when we list the clock's untiring beat
Marking the swift iambs of his feet.

—CLINTON SCOLLARD.

We know that Jesus Christ is the deepest answer to all questionings of the human soul: it is our most solemn and discreet task so to present Him to Christians and to non-Christians that they may recognize Him in His fullness.

—JULIUS RICHTER.

Pure religion as taught by Jesus Christ is a life, a growth, a divine spirit within, coming out in love and sympathy and helpfulness to our fellowmen.

—H. W. THOMAS.

The soul occupied with great ideas, best performs small duties.

—JAMES MARTINEAU.

“Look for the places that are smooth and clear,
And speak of these to rest the weary ear
Of earth, so hurt by one continuous strain
Of human discontent and grief and pain.”

We ask for long life, but 'tis deep life or grand moments that signify. Let the measure of time be spiritual, not mechanical.

—R. W. EMERSON.

Nay, never falter; no great deed is done
By flatterers who ask for certainty.
No good is certain but the steadfast mind,
The undivided will to seek the good.

—GEORGE ELIOT.

How many a thing which we cast to the ground, when others pick it up becomes a gem.

—GEORGE MEREDITH.

There is nothing that comes to us which we could not do easily with true adjustment, but we waste our forces in our worry.

—C. B. NEWCOMB.

Cherish ideals as the traveler cherishes the north star, and keep the guiding light pure and bright and high above the horizon.

—NEWELL DWIGHT HILLIS.

When I am very weary
I do not pray.
I only shut my eyes and wait
To hear what God will say.

—ALICE E. WORCESTER.

The Prayer

OH God, be Thou our guide as we kneel to thank and praise Thee; and to ask the strength which we need, and which only Thou canst give.—AMEN.

OUR MOTTO: *The Church a Missionary Society—Every Christian a Life Member*

A Message from Kagawa to the Men of Our Church

Tokyo, Japan, January 9, 1935.

Dear Dr. Darms:

It is a privilege to comply with your request for a brief, personal message to the men of your Church. I gladly give my personal testimony to the Living God and His loving kindness through Christ. As a child I was sent to a Buddhist temple and studied the teachings of Confucius. Every time I came across the passages concerning purity and holiness I was plunged in despair, for I thought it was not possible to live a pure and holy life. My father and older brother lived such licentious lives that even then I could well understand what a prodigal life meant.

But when I was about fifteen years old I was miraculously led to the Bible Class of an American missionary, and the more I studied, the more real and beautiful the life of Jesus became to me. Before that, I had concluded that there was no God, no hope, no salvation for a wicked man. But those beautiful words of Jesus, about the lilies of the field, gave me an altogether new conception of life. They led me to realize the real Power of the universe, the Living God, and I knew that if God cares even for the humble flowers of the field, even more does He care for man.

I determined to live a simple life, like the lilies of the field—trusting God to the uttermost. I went to the slums in Kobe. When I recall the wonderful ways in which He led me during those fourteen years in the slums, through many dangers, enabling me to help others in trouble, far more than I could do in my own power, I cannot but know that God is a Living, working God.

In my book on "Christ and Japan" I have told something of the social conditions in Japan today. We have centralization of wealth, concentration of property in a few hands, the profit motive in commerce and industry, and class struggle. Christian churches are weak and impotent in the face of this great social and industrial chaos.

And the same thing is true all over the world. Why? Because we are not bearing the fruit of what Christ taught. Our faith and our daily life have drifted apart. But, believing in the Living God means to bring our lives up to His standard.

God is merciful and chastens us. When the Christian Church degenerated in the Middle Ages, God permitted Mohammed to chasten her. In this present day, the threat of Communism, capitalism and other social evils is chastening us. Therefore, this is a sign for us to repent, to turn from merely individualistic Christianity, to a Christianity of love, manifested in life. We need the power of love to cope with our present problems—of unemployment, financial panic, competition, and useless wars among the nations. And Christ is the only hope!

I have great faith in the establishment of practical cooperation as the solution of present day economic problems, if inspired and carried out in a spirit of self-sacrificing Christian love.

Moreover, there can be no national security till we have international cooperatives. It is an encouraging sign that there are today, a hundred million people who are members of the cooperative movement. This is a gain of four hundred per cent over twenty million members at the outset of the World War. This year an International Cooperative Wholesale for thirty-seven countries was organized.

There must indeed be deep thinking and profound research in order to arrive at the right and the best plans for international economic cooperation; but if representatives of the nations can spend endless time and money discussing questions of armaments, why can they not meet to solve international questions of economies? Such conferences, more than any others, will bring that day when spears shall be beaten into pruning-hooks, and swords into ploughshares.

It is my prayer that the churches of America, though they have suffered much from habits of ease and dependence on concentrated wealth, will now awake to a determined study of present day social evils and with characteristic swiftness and energy, set their mind and will to the establishment of a Christian social order—a truly Christian commonwealth that shall be a blessing to all nations. Only such a high and holy ambition is worthy of such a most favored nation.

As I pledge you my prayers I also thank you with all my heart that I may depend on your sympathetic attitude toward the plight of the Japanese people, and your purpose to so pray with us, and for us that our nation may serve the world brotherhood as God would have us.

Your brother in Christ.

TOYOHICO KAGAWA.

The Kagawa Home

BY a grove in Matsuzawa on the outskirts of wide Tokyo stands the Kagawa home. Beside a grove is where Kagawa, nature lover, delights to be, but the site was not chosen for any personal or selfish reasons. The acquiring of the house is a characteristic bit of history. When he was in Tokyo in relief work after the great earthquake, he rented for a time a place in this Matsuzawa region and made acquaintances, among them a family who lived then in his present home. Seven years later he was called back from his Kobe work to be the head of the Tokyo Social Bureau. He found that the woman in this Matsuzawa house had been deserted by her husband and was destitute; her household goods had been sold and her rent was unpaid. He took the house for his family and invited the woman to stay. There were then two 6x9 rooms and Kagawa San had ten yen for furnishing! He bought rice bowls enough to go around and a few other essentials. Gradually he bought back the furniture which the woman had sold to the second-hand store.

The house by the side of the grove is really the "house by the side of the road" serving human life with its needs. A stream of people come there—rich and poor, sick and well, foreign (from all lands) and national, of all classes; even nobility have begged to be allowed to live there; people come there for comfort, guidance, and help, for "copy"—and sometimes to give! In Kagawa San's many and often long absences his work goes on. A certain man in the family has the responsibility of receiving and helping all who come to consult about their life problems. Mrs. Kagawa attends to the correspondence answering hundreds of letters in a year. Through her letters and the literature she has furnished, many persons have become Christians without ever seeing or hearing either her or Kagawa San.

CHILDREN AND HOME-TRAINING

The devoted family of these devoted parents are, first, the son, Sumimoto, born nine

years after his parents' marriage; very soon after his birth for his sake they moved out of the slums in Kobe. He is now twelve; his sisters are Chiyo, who is nine, and Ume, "Plum Blossom", who is five. With the ideal, upon one hand, of living on the least possible and giving to God's work the most possible, and, upon the other hand, the ideal of developing, training, and educating these children to the highest possible degree, the parents have a problem. They live very simply, not only to share but also that the children may be accustomed to poverty and throughout their lives understand and sympathize with the poor.

The children, however, are not allowed to have their souls scarred by the saddening daily miseries and attendant evils which they would see in the slums. When Dr. Kagawa came back from his trip through America in 1931, "Sumi Chan" was anticipating a pretty good souvenir present from that big land, and his father did not bring it; but with the infinite tenderness which never fails in that home, his father explained to him that he went to America for the purpose of preaching Jesus and not to get things. Sumi had a bicycle and used to leave it outside. When he went to ride he would often find that some other boy had gone riding on the bicycle. With his own money he bought a lock and secured his bicycle. His father noticed this and succeeded in explaining to Sumi that this was a departure from the ideals and practices of the house, and Sumi decided to put away the pad-lock and take his chances with the other small folks who were anxious to ride. "Poor Kagawa kids!" does a reader say? No, indeed! Do not think pity is needed for the children whose father is author of "The Sculpture of the Soul", and whose parents loved even their "little flowers of the slums".

EDNA LINSLEY GRESSIT.

"We like to read THE OUTLOOK OF MISSIONS and enjoy it much. I do not see what I could do better this first day of the year than send in my renewal."

MRS. J. O. FACER, Clearwater, Kansas.

Home Missions

CHARLES E. SCHAEFFER, EDITOR

What Can the Men of the Church Do for Home Missions?

THE theme for the February issue of THE OUTLOOK OF MISSIONS is Men and Missions. It is generally acknowledged that the men of the Church do not register their interest in Missions to the same degree as do the women. The Woman's Missionary Society is a very active and efficient organization in the Church. It is thoroughly organized from the General Synod's Society down through Synodical, Classical and congregational units and enlists the cooperation of more than 20,000 women in the Reformed Church. Through the Girls' Guilds and the Mission Bands several thousand more among the girls and children are linked up with the organization. A vast body of helpful literature is being circulated, and large sums of money for both Home and Foreign Missions are collected each year. The annual Thank Offering brings many thousands of dollars into the treasury of the society which are likewise devoted to the cause of Missions. But the men of the Church have not as yet given the same definite expressions of help in this department of the Church's program. True, we have the Reformed Churchmen's League which avows to stress Evangelism, Missions and Stewardship, but so few men comparatively have been enrolled in the various chapters and so little of a definite character has thus far been accomplished that the service rendered the cause of Missions has not met the expectations of its most intimate friends.

Just what could the men of the Church do to further the cause of Home Missions? *First.* They could acquaint themselves with the Home Mission field. It is quite safe to say that the great majority of our men do not know where our missions are, what their status is, what communities they serve, what their needs are, what progress they are making. The men of the Church who are already grouped into Chapters of the Reformed Churchmen's League, might well take a map of the United States and Canada and stake out the location of every mission supported by the Reformed Church. Then they could, from the statistics furnished by the Board, get the status of each mission, its membership, its

Sunday School enrollment, its equipment, its financial ability, its obligations, its program. They could ascertain the type of mission, whether in the city or in the country, what language is being used, what nationality is being served. They could find out the amount of aid which the Church at large, through its Board of Home Missions, is giving to each mission during the course of the year. This information would be of immense help in approaching a proper understanding of the work which is being done in the home field. It would awaken an intelligent interest in the work. The reason men are not interested is because they know so little of the work. Information begets interest.

Second. They could assume the support of one or more mission projects. For years the women have supplied the full salary of the deaconesses employed by the Board. They have also supported special objects, such as the Indian work, and the educational program among the Japanese at San Francisco. The men could select a specific phase of our work and make themselves responsible for it. There is, for example, our work among the Hungarians. This represents a budget of about \$40,000 a year. The men might well support this work. There is the work of the education of Hungarian students at Lancaster, Pa., in connection with which the Board supports a full time Professor. The men might offer to supply the salary of this Professor. Then there are new fields, which should be entered and the Board does not have the money to undertake any new work at present. The men might come forward and say to the Board—"We will furnish the money if you will open up a new mission at a given point." This would give the men a sense of personal responsibility and would give definiteness to their interest and effort.

Third. They could provide for the bulk of the back salaries now owing the missionaries. These arrearages have been caused solely because of the failure of our congregations to pay the full apportionment during the past few years. The men of the Church can fully appreciate the situation in which the unpaid

missionaries find themselves. A hundred thousand men in the Reformed Church should not find it difficult to raise \$100,000 for these back salaries. They have learned the art of cooperative giving in the lodges and other organizations to which they belong and if this matter were brought to their attention and laid upon their conscience they might be disposed to help in a substantial and effective manner.

Fourth. They could insist that in every congregation the apportionment be paid in full. They should ask for full information regarding this item in the program of the local church. They should constantly check up on it to see that their congregation pays it promptly and fully, and when they would learn that the congregation is in arrears, they should at once come forward with liberal contributions and see to it that this obligation is met. Sufficient pride and interest in one's local congregation should prompt them to do this. This would bring about a much closer attachment to their church and would register itself in more faithful church attendance and in the strengthening of every phase of the church's life and program.

Fifth. They could remember the cause of Home Missions in the disposal of their earthly possessions and property. Most men, who have some of this world's goods, make a will whereby they dispose of their wealth. Why should not the Board of Home Missions be remembered in such bequests? Men are doing this in other communions. Lately a man in Buffalo bequeathed to the Board of National

Missions of the Presbyterian Church the sum of eight million dollars. Since 1887, when the first legacy came to the Board of Home Missions of the Reformed Church, the sum of \$335,000 has been received by the Board through legacies. In this way the work of Home Missions can be promoted long after a person has gone to his reward. Hands from the unseen world can reach down and give a substantial lift to the work. Usually when a man makes a will, he indicates therein what most deeply concerns him. If a man's heart is in the Church and in this cause of Home Missions, he should be prompted to remember the cause when he disposes of his possessions. The amount does not need to be large, if circumstances do not warrant it, but the fact that the cause is thus remembered will indicate that the man's heart was properly fixed—for where your heart is there will your treasure be also.

It is along some of these practical lines that the activities of the men of our Church might be enlisted so far as they pertain to the work of Missions. There are, of course, other avenues of service, other fields of endeavor, which should challenge the manhood of our Church. There is no excuse for our men to stand idle in the market place and say—"no man hath hired us." "Woe be to them that are at ease in Zion."

"Rise up, O men of God!

The Church for you doth wait,
Her strength unequal to her task;
Rise up, and make her great!"

C. E. S.

News Items

Rev. David J. Wolf, our missionary at Homestead, Pa., died suddenly on the evening of December 31. He was 68 years old. After graduating from the Theological Seminary at Lancaster, Pa., he served as pastor at Ruffs-dale, Pa.; Walkersville, Md.; Taneytown, Md.; Apollo, Pa., and as a home missionary at Homestead. Under his leadership, the beautiful church and parsonage were erected. He served for some years as a member of the Board of Ministerial Relief, and at the time of his death he was the Stated Clerk of Allegheny Classis. He is survived by his widow and two sons. The interment was made at Center Hall, Pa., his native birthplace.

* * *

The annual meeting of the Home Missions Council was held in the Wesley Building,

Philadelphia, from January 7-10. A fellowship dinner under the auspices of the Philadelphia Federation of Churches was held at the Rittenhouse Hotel, Dr. Charles E. Schaeffer delivering an address on "Pioneering Today in American Life" which was the theme of the Council for this year. Dr. E. M. Halliday, Secretary of the Congregational Home Mission Society, succeeds Dr. Schaeffer as President who had served the prescribed term of two years. The Council voted to meet in Washington, D. C., next year to consider as the major theme "The Rural Church."

The Rev. J. J. Braun, the Executive Secretary of the Board of Home Missions of the Evangelical branch of the Evangelical and Reformed Church was elected Recording Sec-

retary of the Home Missions Council in place of Dr. Jay Stowell.

* * *

During the year 1934, Superintendent John C. Horning traveled over 20,780 miles in the discharge of his duties. His territory covers the whole country from the eastern boundary of Ohio to Colorado. Superintendent Theodore P. Bolliger serves an equally extended area stretching from Indiana in the east to Oregon in the west and into the prairie provinces of Canada in the north. In addition to his extensive travels, Dr. Bolliger finds time to write many interesting articles on the early history and present condition of the missions in his district. Some of these sketches appear from time to time in *THE OUTLOOK OF MISSIONS* and prove interesting reading.

* * *

The Dollar Day for our Home Missionaries has now passed the \$20,000 mark. This is just about one-fifth of the amount needed to pay the back salaries to the missionaries. Two distributions have been made and brought much cheer to these faithful workers who have been so long without their pay from the Board.

* * *

The receipts on the apportionment for 1934 ran ahead of those of the previous year by

\$17,000. This is very gratifying. It appears as if the bottom had been reached a year ago and as if we were now on the upward move. Let us hope that the year 1935 will surpass even that of 1934 in the giving of our people for Home Missions.

* * *

During the last year two of our missions went to self-support, viz.: Denver, Colorado, and Omaha, Nebraska. The latter merged with an Evangelical Synod congregation nearby and the united church is now using our Church building. The Corinth Boulevard mission at Dayton, Ohio, is now being served by Prof. Edward R. Hamme without any appropriation from the Board and the mission at Ohmer Park, Ohio, is served by Rev. D. E. Tobias, also without aid from the Board.

The mission at Sabillasville, Md., Rev. Claude H. Corl, pastor, went to self-support January 1, 1935.

All the remaining missions in the Synod of the Potomac are in North Carolina with the exception of the First-St. Stephen's Baltimore.

* * *

On Thanksgiving Day in the Japanese Mission, Los Angeles, California, 50 dinners for adults and 35 for children were served. Home Mission Day was observed November 18th, when an offering of \$25.00 was raised for the Dollar Day for Home Missionaries.



THANKSGIVING DAY AT THE JAPANESE MISSION, LOS ANGELES

The Evangelical and Reformed Church in the Pacific Northwest

REV. THEODORE P. BOLLIGER, D.D.

THE Pacific Northwest District of the former Evangelical Synod and the Portland-Oregon Classis of the Reformed Church cover the same territory; namely, the States of Washington, Oregon and the southern part of Idaho. To the casual reader, the name of the District immediately indicates the geographical location of the two judicatories involved. The District now numbers ten congregations with about 700 members; while the Classis has nine congregations with 900 members. As the Classis is considerably older than the District, it is clear that the relative rate of increase is in favor of the congregations of the District.

During the last week of October and several weeks in November, I visited all these congregations with two exceptions. Within a period of nineteen days, it was possible to visit seventeen congregations, deliver twenty-one sermons and addresses, hold conferences with consistories, and attend an all-day and evening conference with the pastors of the Classis and the District. The arrangements for this series of services had been made by the two presidents of the judicatories involved. So carefully had the task been done that never a hitch occurred. The distance between the two congregations most widely separated is nearly 600 miles.

In spite of the fact that rains, ranging from "dry" showers to torrential downpours, were almost daily experiences during all the time I spent on the coast, and through some uncanny perversity of nature generally chose the afternoons and evenings for their most enthusiastic performances; nevertheless, I was always greeted by smaller or larger groups who minded none of these things. At their own request, I spoke to the congregations of the District about the varied activities of the Reformed Church. In a number of cases, a period for asking questions had to be added. Two of the congregations consisted almost entirely of German Russians coming from the Volga colonies, and these wanted a sermon; not an address. They got what they desired.

Now, I should like to pass on to the readers of the *OUTLOOK* certain impressions received and information gathered which may be of help in understanding the spirit and aspirations of the pastors in the Pacific Northwest.

First—Spokane and Quincy, Washington. These congregations are missions, Spokane being supported by the Evangelical Synod Board. A distance of 140 miles separates them, but both are on the same railroad line, and the main highway. The judgment of the officers of the two judicatories is that one missionary should serve both fields. While such an arrangement is not ideal, it certainly is practical. The people of Quincy and a vast region stretching in all directions are all aglow with hopes and expectations, for the federal government is building a great dam in the Columbia River, and some day unlimited streams of water will be available for irrigation purposes, and those arid acres will blossom and bring forth in abundance. Then, so their fervent hopes run, hundreds of families from the drought-stricken expanses of the Dakotas, Nebraska, Kansas, and other Mississippi Valley States, will move to Washington and other western States where irrigated land is to be had. So they have been hoping for a long time, until hope deferred has made the heart sick. However, one thing is perfectly clear, the Church dare not withdraw from that region. At present, Quincy has no resident pastor; neither has there been one for a long time. Reformed, Congregationalists, Presbyterians and others must be shepherded. The best plan that suggests itself is to connect Spokane and Quincy until a better day dawns.

Second—All our congregations in the Pacific Northwest are so located that there will never be any danger of overlapping parish boundaries, nor competition in securing members. In Portland, as an example, the five congregations are miles apart, rather evenly distributed in various sections of the city, yet close enough for quick communication and cooperation.

Third—The Language question is settled, fortunately. With three exceptions, the services in the various congregations are entirely English, or prevailingly so. Of the seventeen congregations visited, only two asked for a German sermon. My experience in visiting the German Volga Russian congregations was especially interesting to me. To begin with, in spite of rain, just about the entire membership was on hand. And how they did sing!

Then, too, their love for the Bible and zeal in memorizing its precious verses, were shown by the fact that whenever the preacher quoted a verse of Scripture, the majority of the congregation, as evident from the moving of the lips, was repeating it with the speaker; yea, occasionally the speaker could catch the faint murmur of the whispered words. These Volga congregations and the First Church in Portland have the largest membership, and give promise of still better things.

Fourth—The District also has a congregation among the German Russians at Payette, in southern Idaho, near the western state boundary. About 200 miles to the east is Rupert, where there are about forty members formerly associated with the Reformed mission which was abandoned some years ago. In between are other smaller groups which have been served by the Evangelical Synod Board. The Payette congregation is vacant at present. A traveling missionary, who could serve all these groups regularly, would be doing a real missionary service. The Evangelical and Reformed Church should work this field with vigor. There may be no large gains immediately, but the Church should, by all means, preempt this as missionary territory. The federal government has vast plans for the further development of irrigation projects. Land that can be watered at will has a peculiar fascination for the German Russian, and many more will move in from the Dakotas. The small groups of today will become the promising congregations of a future day.

Fifth—A lively zeal for religious education is everywhere evident among the pastors and congregations of the District and the Classis. I listened in for a day and an evening while representatives of these two judicatories were discussing and planning for the work of the coming months. Winter Institutes are held in many of the congregations. These institutes last for an entire week, are conducted by a visiting pastor, and cover a specific subject. A number of different courses are presented each winter. The work may be taken for credits towards a Leadership Training diploma, or may be audited simply for its inspirational and educational value. The only financial obligation of the congregations is the defray-

ing of the expenses of the visiting instructor. A Summer Training School is also conducted each year for a period of two weeks. The School has been held at Camp Killockburn on the slopes of Mount Hood. The camp is located far from the noisy highways, away from all diversions and amusements, except such as spring from the spontaneous ingenuity of the group assembled. Various courses are given by the pastors and other instructors who have been invited to join the "faculty." Among the courses offered, I find some interesting titles, such as: Christianity and Social Problems; A Study of the Pupil; The Life and Letters of St. Paul; Between the Testaments; Story Telling in Christian Education; Personal and World Evangelism; Christian Stewardship, and others. Each course consists of ten periods of fifty minutes each. Room, board and tuition cost only ten dollars for the two weeks. The faithful continuation of these educational projects is bound to give the work of the Evangelical and Reformed Church a stability and influence in the Northwest Pacific region, far greater than present statistics would seem to indicate.

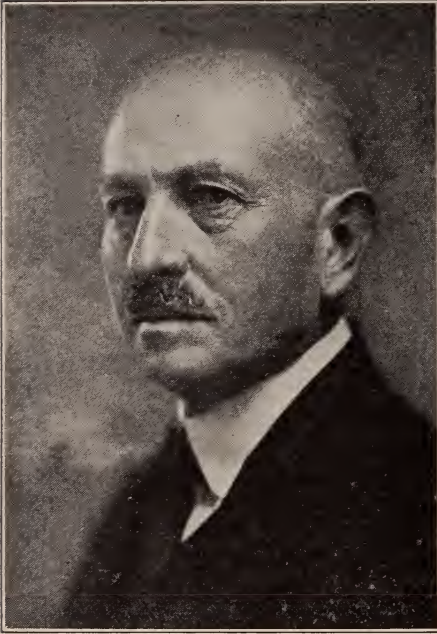
Sixth—Plans were also perfected, at the joint meeting of the District and the Classis, for conducting religious services on board German ships while in dock at Vancouver, Seattle, Tacoma and Portland. German ships bound for the western coast harbors, do not touch the eastern coast at all, but pass directly through the Panama canal, making their first stops at the Pacific coast harbors. Some religious services have already been held on board German ships, by way of trial. These met with a very favorable response. Five or six German boats a month enter the ports named, and the local pastors who are able to preach in German have volunteered to conduct services, wherever these are acceptable. This service is given without any expense to the Boards of Home Missions.

The pastors working in the Pacific Northwest form a comparatively small group. They are working in the same territory, have similar problems, and are all separated by vast distances from the rest of the Church. For this reason, they have already reached a high degree of unity and cooperation which furnish the Church a happy omen of the coming days. A goal has been set up in the Northwest corner of our united Church, towards which the rest of us must constantly press. For all of which, when I had seen it, I thanked God, and took fresh courage.

Foreign Missions

JOHN H. POORMAN, EDITOR

A Great Loss



REV. CHRISTOPHER NOSS, D. D.

IT was with a deep sense of sorrow and personal loss that the Board of Foreign Missions received a cablegram from Japan announcing the death of Rev. Christopher Noss, D.D., of Wakamatsu, on December 31, after a notable missionary career of 35 years. The week before Christmas Dr. Noss had gone to Aomori Prefecture to fill a number of engagements for his son, Rev. George S. Noss, who was seriously ill with pneumonia. His last service as an evangelistic missionary was rendered on Christmas night to a small group of believers at Noheji, for whom he held a communion service. The next day he suffered a stroke which proved fatal. The funeral service was held at Sendai on January 5. The heartfelt sympathy of the entire Church goes out to Mrs. Noss and the children of the departed missionary.

A Memorial Service for Dr. Noss will be held in the Chapel of the Theological Seminary at Lancaster, Pa., on Tuesday evening, February 19, at 7.30 o'clock, under the auspices of the Board of Foreign Missions.

"World of Missions"

THROUGH the courtesy of the American Broadcasting System the Foreign Missions Conference of North America is sponsoring a fifteen minute program on *Friday afternoons at 3.00 P. M., Eastern Standard Time*, known as the "World of Missions."

This program is available on the following stations:

WMCA—New York
WCBM—Baltimore
WHDH—Boston
WEBR—Buffalo
WJJD or WIND—Chicago
WFBE—Cincinnati
WJBK—Detroit
WIP—Philadelphia
KQV—Pittsburgh
WPRO—Providence
WHBF—Rock Island, Ill.

WIL—St. Louis
WTNJ—Trenton, N. J.
WOL—Washington, D. C.

The purpose of these programs is to inform and interest people in the World Mission of Christianity. It will present to the radio audience internationally known men and women who will speak out of the intimate experience of Christian work here and abroad. Outstanding missionaries and Christian nationals of other lands, vital messages, news events, questions and answers will all have a place.

Comments and suggestions of content for these programs will be heartily welcomed. Your help in advertising the existence and worth of the "WORLD OF MISSIONS" will be appreciated.

The Call to Service Answered by a Wealthy Japanese

BY MARY E. GERHARD

A SUCCESSFUL business man, a wealthy politician, has recently determined to give up business and politics, at the age of fifty-nine, and to devote the rest of his life and all of his fortune, estimated to be ten million yen, to helping the poor and unfortunate. The plans of this man, whose name is Toshio Okazaki, are told in a recent issue of the *Japan Advertiser*, an English newspaper published in Tokyo. He has been five times elected a member of Parliament, and is now an official in a number of successful manufacturing and steamship companies. Success in business, however, has not brought peace and contentment. He says that he has made up his mind to accomplish something enduring for the world.

He explains that he has been influenced in his decision by three things: first, the realization that a man's life does not consist in the abundance of the things that he possesses; second, the reading of the biographies of certain spiritually-minded men; third, the impression made by the life of his own son, who after a careless, selfish youth, joined the "Ittoen," a Buddhist Order teaching a life of unselfish service, and sincerely followed its teachings, so that eventually the father also wanted to live as unselfishly and happily as his son. This son and also his mother are in full accord with Mr. Okazaki's plans for spending his fortune.

The methods planned by this Japanese philanthropist are worth more than a passing moment of interest. He intends to purchase a large piece of ground outside of Tokyo, on which to found a social welfare center. The greater part of the land is to be divided into farms and pastures for live stock, which are to be cared for by those under the supervision of the organization. A central supervisory bureau will first be established; and then medical relief and industrial departments to care for unfortunates such as disabled soldiers, cripples, paupers and ex-convicts who have

found it impossible to obtain work. Trained social-welfare workers will be enlisted to carry on the work.

Realizing the need of help from experts and those who have studied the problems of the poor, Mr. Okazaki says that he will ask the advice of government officials and Christian leaders: among the latter he wishes to have the help of Dr. Kagawa, leading evangelist and social worker; Commissioner Yamamuro, of the Salvation Army, and Nishida Tenko, who has been a Buddhist Social Welfare worker, but under the influence of Dr. Kagawa became a Christian.

Mr. Okazaki is quoted as saying: "The spiritual work being done by my eldest son under the guidance of Mr. Nishida has appealed profoundly to me, and for this reason I have made up my mind to retire from politics and business and devote my life to similar endeavors. One may preach a doctrine of love but not much can be accomplished without money. At first I will set aside one million yen for charitable work, gradually adding to this as the need arises. I hope to found a model village of love and labor. Of course, I expect to work on the village farms side by side with the rest of the community. My son and myself are in perfect accord on the project."

The son says: "Formerly nothing seemed to interest my father but material gain and fame, and as a result he was rather cold as a parent and I was selfish. When I turned to a spiritual life and started to work as a shiner of shoes, my father was greatly opposed, but since I became interested in this sort of life I have become strong in health and have lost my selfishness. When my father saw me leading a happy spiritual life he realized that money is not everything. He is worried as to whether he will be able to enter a life of true faith, but he is a greatly altered man since he changed his attitude toward life. The change is very beautiful and I am most grateful for it."

An observer in Tokyo recently saw, on a bridge over the Sumida River, an elderly Japanese woman holding a packet of long narrow papers with characters printed on them. The gray waters of the Sumida had carried away innumerable dead bodies at the

time of the earthquake and fire in 1923. These papers were prayers or charms for the repose of the spirits of the dead. The woman, belonging to a Buddhist sect, was silently casting them down, one by one, and they drifted away on the surface of the river.



JOINT CONSISTORY OF THE SUI-PAO FIELD, CHINA

Mrs. Chuan, at left of first row; Miss Weil, standing at right; Rev. George R. Snyder, standing in rear row.

A Woman Elder in the Sui-Pao Church

MORE than fourteen years ago, during my first visit to Paotsing with Mrs. Liu, a Bible woman from Nanking, we met Mrs. Chuan, who attended our evangelistic meetings. She came to "look-see," to hear and to feel the foreigner and to hear what these women had to say about the New Doctrine.

Book sellers had often visited her home with Gospels and portions of Scripture. She bought a few books only to get rid of the fellow. Why study a new doctrine when China has so many religions of her own?

However, here were two women who had come a long distance to tell the Gospel story. Surely women would not risk the dangers of travel in the interior if the message they brought were not true.

Mrs. Chuan became an earnest inquirer and was baptized about three years later. Her temple friends waited for an opportune moment and when she had a severe pain in her back they promised a sure cure provided she "kow-towed" (bent her back) one hundred times and paid one hundred dollars. She obeyed instructions and paid her fee but the pain grew worse. She had lost face and the hundred dollars. A Chinese pastor says, "A true Christian is one who is not afraid to lose face, he is not afraid to eat bitterness and he is not afraid to be poor." She had not yet attained to this state in her spiritual life and

the result was that she stayed away from all church services for more than six months. By following the good advice of Evangelist Swen—sometimes called the "Apostle Paul of West Hunan"—she was restored to fellowship and has been a faithful member of the church ever since.

In 1926 Mrs. Chuan fell and broke her hip bone; after taking Chinese medicine she came to Abounding Grace Hospital. At that time we had both an American and a Western trained Chinese doctor, but she had waited too long and they frankly told her they could not help her very much, she might as well return home. After eight weeks in our Hospital she did consent to go back to her Paotsing home. She was taken by boat—six to eight days' trip up the North River, across treacherous rapids and after reaching home spent another eight weeks on the flat of her back. She prayed and worked and worked and prayed, first leaning on a low table then on a cane. Now she walks without the use of a cane and is only slightly lame. She often walks to nearby villages with a small group of women who go without pay to witness to the saving and healing power of the Gospel.

The 94 members of the Sui-Pao Church, recognizing her unusual ability and good common sense, elected Mrs. Chuan as elder about three years ago.

MINERVA S. WEIL.

Impressions of Our Evangelistic Work in Japan

By ELDER DAVID A. MILLER

Note. This article was written by Elder Miller upon his return from his visit to our Missions in China and Japan last summer. The reader will bear this in mind in references to Dr. Noss.—EDITOR.

WHEN representatives of the Laymen's Commission asked the Mayor of Tokyo, Mr. Torataro, if they wanted more missionaries, his answer was, "Yes, you may send us all the Schneders you can." After six weeks of mingling with our Reformed Church missionaries in Japan we feel that if the Mayor of Tokyo had known all our missionaries he would have included them in his answer as desirables.

We were privileged to see the fruits of the labors of our missionaries more fully than we had anticipated. If the home church could see a new church built by their offerings, there would be no withdrawal of workers and more

section but a large development of some thirty congregations in the central section where Dr. Christopher Noss and Rev. Marcus Engelmann are the evangelists, located at Wakamatsu.

With the development of a Japanese pastorate our missionaries have the supervision of certain fields. The natives are the pastors and there are some very fine men among them.

In Dr. Miller's field we were privileged to gather with the ministers at Omiya, Rev. K. Yoshida, pastor. The pastor apologized for serving Japanese food only. He did not know that we had grown quite proficient with chopsticks in China. We discussed a number of problems and found these workers in full



GROUP OF JAPANESE PASTORS MEET ELDER MILLER AT OMIYA

Elder Miller and daughter, Julia, Missionaries Henry K. Miller and William G. Seiple in front row.

willing givers. We saw how much our schools supplement the Evangelists.

We went first to Tokyo where we found a warm welcome at the home of Dr. and Mrs. Henry K. Miller. There we found that, under Dr. Miller's supervision, fourteen preaching places and eleven Japanese pastors were established. If there was work in one more province to the north of Tokyo, the Reformed Church would be planted from the Tokyo section to the extreme north of the main island. We had an idea that our church was at work mostly to the north of Sendai, but we found not only a good organization in the Tokyo

sympathy with our home church in its inability to gather the funds of former years.

A number of their churches are now self-supporting. When a congregation has about fifty members they begin to support their pastors. The pastors who are supported by our Mission get about sixty yen a month (twenty dollars). It is barely sufficient, especially when they have children at school. They actually need about eighty yen, but they have taken reductions along with our missionaries. They have their parsonages on the church lot and thus they have no rent to pay.

There are eleven congregations and three more preaching places in the Tokyo section.

When we visited Miss Catherine Pifer, one of the evangelistic missionaries, we found her comfortably located in what were the outskirts of Tokyo when she secured the location but which is rapidly being developed, as the city now has five million inhabitants. Her house is built in Japanese style. On the lot she has a small chapel which the Japanese have named Paradise. This she uses for her meetings and her kindergarten. There were five baptized the Sunday after our visit, making fifteen for the year in that little chapel called "Paradise." If Miss Pifer were a minister she could easily build up a congregation. Her people, however, become members of neighboring congregations. Her home is one of those which if there were no roads leading to the door, the people would tread a path toward it, for she tells them of a Saviour who lives.

In Sendai and surroundings there are seven congregations of our Church. Five of these are self-sustaining. In all there are some thirty preaching places and thirteen pastors. In this field Rev. Frank Fesperman is the missionary and Supervisor of Evangelism. We looked over many of these properties and the oldest congregation, Nibancho, which was started by Dr. Hoy and his Japanese co-worker Rev. M. Oshikawa, has over two hundred members and the North Japan College Church, the Rahausser Memorial, has possibly nine hundred. Over a thousand boys gather here every weekday morning for chapel services and it is a sight one remembers.

With Mr. Fesperman we attended some of the Mission services. It is interesting to see the beginnings of a congregation and observe the loyalty of those in attendance. Many of the elders are quite competent and able to conduct the weekday services. Even if the pastor is present he usually has his men take a portion of the service.

On May 30, Mr. Fesperman took us by auto to Yamagata, about fifty miles west of Sendai. It is a country of varied scenery, over steep mountains. At Yamagata is stationed the family of Missionary Carl Nugent. Here we had our first experience at a Japanese hotel. The meals were excellent but there were no tables. You sit on the floor. You also sleep on the floor. The bedding is brought out of the closets and spread into the room. Just imagine you are on springs! Even in these hotels you must leave your shoes at the front door and use slippers.



WOMEN'S BIBLE STUDY CLASS AT PARADISE
CHAPEL, TOKYO

Mrs. David Miller and Miss Pifer stand in the front center.

In the afternoon we visited some of the neighboring churches and in the evening a number of members gathered at the church to greet us. The pastor, Rev. R. Watanabe, Rev. Mr. Kanto, assistant to Mr. Nugent, and some of the women were the speakers and Mr. Nugent the interpreter. The Japanese are exceedingly polite. We must honor and appreciate the fact that politeness has been drilled into them for centuries, and they must be credited with the sincerity they deserve. These people do appreciate what our Church at home has done for them. They tell you so and hope that the support will continue until they can take care of themselves.

One of the congregations that left a lasting impression was that at Sakata. It has been fortunate in its pastorates because it has had only two. Thirty years ago Rev. S. Miura became the pastor. Some will remember his visit to this country to see the churches and people. Mr. Fickes, of York, provided the funds for the pastor's pay for some years. Rev. S. Momma, the present pastor, is sincere and true. His life and teachings are reflected

in his congregation. There are one hundred and twenty members in this congregation and ninety in the Sunday School. Not all are resident members. It has the distinction of having more men in its membership than women.

Aomori is the home of Rev. George Noss and his interesting family. This is quite a fishing centre. Mr. Noss tells the story that in the morning after the fishing boats come in, the fish are piled three and four feet deep on the long deck. This provides cheap food for the people and the large population is fond of fish.

At Aomori there is a congregation of one hundred and seventy. There are two other Sunday Schools in the city. A reception was tendered to us in the church. Here are a few expressions of Rev. S. Nakayama in his ad-

newed strength. We will bear good fruit in time with your remembrance of us at the Throne of Grace."

Our next stay was with Rev. and Mrs. G. W. Schroer. While there we attended a reception in the Morioka Church. This has a resident membership of fifty-five and one hundred on the church roll. This congregation has also gone to self-support after forty-three years. Here the kindergarten is well advanced. While we were there Rev. K. Sasaki, of Ichinohe, one of our Evangelists, called on Mr. Schroer and told him he had two hundred and fifty yen toward the five hundred yen needed to buy a lot and building for a church at Fukunoko. They have forty-eight members and in addition twenty-eight contributing members. You will notice that there are more contributors than members. It appears that



WITH REV. AND MRS. GILBERT W. SCHROER AND ASSOCIATES AT MORIOKA, JAPAN

dress of welcome. "We welcome you tonight as our guests from America. We feel grateful for the long years of sacrifice made by the Reformed Church. In January we decided to provide our own support. We feel that we must gird ourselves for the task. Forty-two years we have been supported and led by you. We shall not forget. While we are now independent we are not strong enough yet. We are grateful for the mercy and sympathy of your supporters of Missions. Our church walks like a child, but it walks; give us your prayers and exhort us and we will gain re-

the pastors are in touch with non-believers who are sympathetic but not yet won.

How little it takes to do much today! Here a pastor needs two hundred and fifty yen or eighty-three dollars to buy a lot and building. One of George Noss' men needs fifteen dollars for a bicycle so he can go to distant villages. Mr. Schroer's helper, a minister, gets fifty yen or sixteen dollars a month. He supports his father and mother besides his family.

We swung around the north of the island and returned to Sendai. There are probably twenty-five to thirty small congregations

planted in that vast section. The work is started but that is all. As one of the pastors said, "Our church is weak; but it walks." A hundred members in a city of fifty thousand does not look as if the missionary's task was over.

When we went from Sendai to Wakamatsu to be with Dr. Christopher Noss we saw a number of churches which had been built by the congregation. We arrived at Wakamatsu on June 13. Soon I found Mrs. Seiple, Mrs. Miller and Julia in the prolific strawberry patch in Dr. Noss' garden. We have known for a long time the fame of the Japanese strawberries but those raised by the doctor were superior. Some time we hope to pay for the crop the four foreigners ate and we hope it won't be one of those promises to missionaries we so often make and forget. Rev. and Mrs. Marcus Engelmann are the co-missionaries at this station. The young son of the latter was very ill and had to be taken to a hospital at Tokyo. Dr. Noss took us to a number of villages where we saw work which is started. There are some thirty congregations and preaching places in this section.

We called on Pastor Jo at Fukushima whom we had met in America. He showed us his church and home. He has fifty members in

his church and two hundred and fifty members on the rolls. We also visited others, so many as the time allowed.

We met a number of pastors at the Noss home and had a conference with them. There are some very fine workers among them. One, Rev. T. Yamaki has an interesting history. When he was in Middle School he had a Christian friend who died. That life impressed him so much that he decided to do the work his friend had planned. He became a veterinarian to help the people who raise horses. In his section they raise the best horses in Japan. Then he went to the seminary and now has a pastorate. Dr. Noss' newspaper evangelist, Rev. K. Kobayashi, is housed in a special newspaper building and is doing good work.

One cannot in short space do credit to the work of Dr. Noss. As Evangelist he has been the counsellor and guide of these pastors and people for many years, quietly building his church. One cannot enumerate the good accomplished. His heart is among the common people and they appreciate his work. He could easily have had teaching positions in seminary and college but he prefers to be a builder of a strong rural church.

Dr. Brewer Eddy Visits Yochow, China,

BY GRACE S. YAUKEY

THE young people of Yochow were very much stirred and challenged by a series of addresses delivered by Dr. Brewer Eddy on November 4th and 5th. We were fortunate in being able to have Dr. Eddy stop here en route to Changsha where he and his brother, Dr. Sherwood Eddy, were to conduct meetings. Dr. Sherwood Eddy was particularly addressing himself to young college students, Dr. Brewer Eddy to younger people.

Twice the Yochow church building was filled to more than capacity with audiences of twelve hundred and over. Most of those attending were students from mission and government middle schools. They listened eagerly. The speeches were interpreted by one of our former Huping Middle School professors now working for the Y. M. C. A. in Hankow, and it was done well, carrying over the spirit as well as the meaning. Beside these large meetings, there were several other smaller meetings and then special periods when questions were answered.

With Dr. Eddy there came Pastor Zia, from Shanghai. Pastor Zia went through very dif-

ficult times during the Japanese invasion of Shanghai in 1931. Some of his own relatives were lost and never found and his own brother was killed. He himself had his home and all his possessions burned. He was ill for many months afterward and came through a serious nervous breakdown to give himself more whole-heartedly than ever to religious work. Dr. Eddy and Pastor Zia divided their time between Yochow City and Huping Middle School so that all had opportunity to hear both.

Pastor Zia spoke to the Christians and led them in devotional meetings. Dr. Eddy was fearless in laying bare some of the evils now oppressing China and in challenging Young China to a practical resistance of these evils. He mentioned opium traffic, greed of warlords, oppression by government officials especially in over-taxation of the farmers, the clinging to out-worn customs on the part of the village matriarchs, the failure of the Christian church to do anything to help society. He had facts for all his cases and the audiences listened eagerly and willingly to

what he said even though it was in no sense complimentary. One of our workers leaned over to me and said, "He knows much more about us than we ourselves know."

The challenge to resist these evils and plan a practical program of reform was strong. Dr. Eddy preached a social rather than a personal gospel and when questions were answered they were answered from a social angle.

Dr. Eddy was well-received by the town as well as by the church groups. The local

police headquarters wrote formally inviting him to be their guest and to discuss certain practical problems with them. Government schools turned out in large numbers to hear him. A group of young business men met with him one evening and discussed methods.

The result of Dr. Eddy's visit has been renewed interest and the beginning of much real thinking on the part of many in the Christian group. A Bible study group has sprung up among government school boys, and promises much.



SUNDAY SCHOOL AT BHATAPARA, INDIA
This is an outstation connected with the Bistrampur Station.

News from India and Honduras

REV. F. A. GOETSCH

Pastors' Retreat in India. The president of the India Mission District writes of the first "Pastors' Retreat" held in India in the fall of this year. Of this retreat Rev. J. C. Koenig writes: "Recently all the pastors of the District, both Indian and American, held a retreat for three days, in which the many problems confronting our congregations were considered. Among the topics discussed were personal devotions, worship in church, confirmation instructions, Christian education, work for young people, care of the sick and the poor, evangelism. This list shows the many sides of a pastor's work."

Another Macedonian Call. Two of the port cities of northern Honduras have established congregations for the colored residents of these places. Of the two Puerto Cortez is the port city closest to San Pedro Sula, our oldest missionary station, and La Ceiba lies north of our station of Yoro. These churches have

been founded by the Wesleyan Methodist denomination, but due to their isolation contact with their own group is difficult. The pastors and congregations have approached our missionary workers on the field for closer fellowship and possibly membership in our own larger church body. The Board of Foreign Missions has considered these overtures in a most sympathetic manner and desires to further brotherly relations and even perhaps closer union with these groups. One of the difficulties involved is the shortage of missionaries in our Honduras field. An additional ordained man is a great necessity in view of the fact that the work among the American residents in the United Fruit Company areas of Tela and La Lima is growing in importance and a missionary would find in this particular branch of work and in the cooperation with the pastors of the colored congregations in Puerto Cortez and La Ceiba, a very splendid field of labor.

Christmas in Baghdad

By MRS. DAVID D. BAKER

CHRISTMAS morning in Baghdad! No snow greets us, of course, and our tree is of a species peculiar to American eyes, but even in old Baghdad it is lit by electric candles and its shining decorations have been purchased in old Baghdad bazaars. Underneath are the gifts, and where else than in Baghdad would such a variety of givers as sent them be found? Packages from America are there (one home package has actually arrived on time this year); an adorable baby doll from Wanamaker's is there and its cheery greeting card bears the love of the W. M. S. of Eastern Synod to Betty; there are several packages from friends in Japan; there's a box of almonds which grew in the land of our missionary friends, the Cumberlands of Kurdistan. But look at this—a box of English chocolates from one of the most fanatical Moslem boys in the school! And here—Betty has a luscious box of "manna" from one of our Jewish friends. Our Assyrian cook has given her a gay silk handkerchief; our good Syrian friend and Arabic teacher, Mr. Jurji, has sent her a metal dog into which she can slip her Iraqi coins. What an international Christmas we're having!

But we must hurry with the packages. It's only half-past eight but the door bell may ring any moment. It's ringing now! Why, it's our good Moslem friend, Mr. Attar, and he's brought along the other two Moslem friends who've been coming to David every week for Bible study. We must pass the coffee and sweets immediately; the rush of callers will soon be in full swing and the coffee cups are not too numerous. The bell is ringing again. The whole Kurdish contingent of the boarding department comes en masse. Their "Merry Christmas" is gay, though not too accurately pronounced. We wonder what they think as they come into our living room; they are used to smoky mud houses and bare rooms with only rugs on the floors for seats. A living room with a piano and a bookcase and a Christmas tree must make them feel as though they're living a moving picture scene. Can we make them feel at home? Well, probably not, but perhaps we can put them at ease.

Let's wind up that toy man from Japan and send him spinning across the floors. All eyes drop to him; the laugh is hearty and free and the boys are rescued from thoughts of their

hands and feet! Will they come back tonight for a Christmas party, we inquire, and are thanked by the heartiness of their affirmative replies.

But they must leave; another group is coming and there won't be room for all. Here comes our Armenian landlord. Christmas is his big festival, too; there will be three long hours of service in his church and he can only stay a minute. But Christmas joy and Christmas celebration are not strange to him and he is thoroughly at home. With him have entered some of our teachers; they, too, know Christmas happiness and have often been in our home before, so we settle ourselves as for a good family chat. More coffee and sweets! It's a friendly custom, this one of never allowing a guest to leave your door without his having had something to refresh him on his way. Not our custom, of course; we learned it from the hospitable easterner.

Now the language changes again as a group of Assyrians come in. They are a part of that pitiful group of Assyrian Persians who were forced out of Persia during the war. By long, hard marches they came down from their mountain homes to the desert of Iraq—a place as alien to them as to us. They are still living in their refugee camps, in refugee homes and maintaining even so their pathetic, but brave little Protestant church. This particular group has been more friendly and intimate with us ever since a certain Sunday morning when David administered communion in their bare little church. He told them that morning of a cable he had received two days before, informing him of the death of his mother in America; he told them that probably at that very hour the last prayers were being prayed over her freshly made grave. He told them he had come to preach and give communion as he had planned because he knew those were the very things his mother would most want him to do. That afternoon a group selected by the congregation came to our home to express their sympathy. And here they are again on Christmas morning, wishing us all the joys of Christmas. They have so little according to worldly evaluation; they have so much in their qualities of kindness that make for great-hearted living.

So it continues all day until we gather at night around the fireplace for our own observance of Christmas. People come and

people go. Sometimes folks come whom we scarcely know; sometimes they are Jewish and Moslem friends whose friendship we cherish dearly. What a beautifully tolerant custom—to rejoice with one in his celebration of a day that means nothing to them. And when the Moslem feast or the Jewish passover comes, we, too, shall make our calls of congratulation on those to whom they mean much.

Again it isn't our custom but one we have learned from the easterner.

Are hearts any brighter, joys any greater, friendships any sweeter because of these unending rounds of social visits? We believe so. And we also believe that the celebration of the birthday of our Lord in a home in a strange land is a joyous testimony of our adoration of Him.

Dramatization—"Japan's Problems and Their Christian Solution"

If costumes are used, dress the Problems in black, the Non-Christian Religions in yellow and Christianity in white. Other Problems might be added or substituted.

JAPAN: You have been hearing much about me, my history and my present mode of life for some time. See now some of my pressing problems and the solutions which are offered me. What shall I do? Whom shall I follow?

PROBLEM 1. I am one of Japan's greatest problems—that of industrial relations. The workers are underpaid, overworked (many of them working from ten to fourteen hours) and crowded into unsanitary barrack-like dormitories in many cases. The girls especially live under horribly unsanitary conditions. In many places they work on 12 hour shifts and one lot piles out of the beds just in time for the other shift to tumble in. The result of that kind of housing, of course, is a frightfully heavy toll claimed by tuberculosis. And that is just one phase of my problem. Another side is the trouble the workers have in organizing as the laws are all in favor of the factory owners, not the workers. Another bad thing is the lack of healthy recreation for both men and women.

PROBLEM 2. I am your sister-problem; I am the problem of child-labor. There is still a great deal of it in spite of the Labor Law because that law allows for so many exceptions. Then, too, there are still little children working in their homes. In this connection, a Japanese writer says, that in Osaka during a certain period 49% of the delinquent girls arrested were factory workers.

PROBLEM 3. I am the problem of the slums. I affect men and women, boys and girls, and little children. Yes, I even affect generations still to come, because I break the health of the present generation. The peo-

ple live in such close quarters that when disease once breaks out it spreads like wild fire—literal fire, too, spreads with terrific ease. The shacks are tiny and ill-ventilated. It is hard to think of home as very sacred when it is so disagreeable and perhaps shared with other families.

PROBLEM 4. I am a problem of another sort—I am the problem of the unanchored and unguided heart. Especially among the young people today, there are many who have tried to live with no big ideals or faith. They have thought they were just materialists—they have acted as though "intelligent selfishness" were the road to happiness—and they are finding that it doesn't work. They are finding that money is not enough, even scientific knowledge is not enough; their hearts are hungry still, and their minds are troubled as they see the old ideals of loyalty weakening under the pressure of modern life and no new ideals taking their place.

PROBLEM 5. I have to do with everyone. I am the problem of completing national aims. The old gods of militarism and national selfishness are not yet dead but new ones are disputing the field with them. Some of the people want a big army and navy and more money poured into armaments, but many, particularly the Christian minority and others with world vision, cry out against this narrow nationalism. Some of the people still want Japan to follow an aggressive policy against China, though the students and other liberals want friendship with her.

JAPAN: These are a few of my Problems. You who call yourselves my friends, how would you solve them? Shinto, what have you to say?

SHINTO: What have I to do with industrial problems? I deal with Emperor worship and the love of nation. The Japanese are

a noble race, left to themselves, and the promptings of their own hearts will lead them to do what is right if we rebuild the Shinto shrines and all our people return to their early faith in me.

CONFUCIANISM: That is poor advice, indeed.

What we need in Japan is not a return to nation worship, but a deepening sense of obligation to our superiors and of loyalty to our groups. Let us teach our young people the right relations between men and between man and the State according to the principles which Confucius has laid down for us. Then we will return to the old days when the workman served his employer faithfully and the employer loved his servant as his son. That will cure our industrial unrest. Finally, teach the people philosophy; show them that no human being can know anything about the other world or about God. In that way they will become honest, thrifty, loyal and Japan will prosper.

BUDDHISM: There is much more to be done than either of you have said. The roots of the problems go much deeper. We have become too engrossed in money-making and in our material civilization. We must renew our faith in Buddha, in Amida the Piti-ful, who will save us if we put our trust in him. We are doing much to meet the problems you have brought out. Our Young Men's Buddhist Associations are helping the young men in industry as well as students and our Buddhist Sunday Schools are teaching the children the noble path. We are encouraging social work in our fac-

ories to alleviate the conditions which are for the workers so pitiable.

CHRISTIANITY: O Japan, I am the youngest here but I am an ancient eastern faith and I can solve your problems if you will follow Christ for He alone teaches us of the Father God Who loves all His children and gives us the power and the love we need to work out all these difficulties. We must go back further than relief measures in the factories to cure our industrial unrest. We must get back to *Jesus'* basis of human relations—that all men are brothers and sons of God. The recreational and health work in the factories is splendid and we should have more of it but the owners must recognize that good living quarters and safe working conditions and reasonable hours are the worker's right—and not charity. In international relations the recognition of human brotherhood is the only path to peace abroad and prosperity here. I speak of work which has been done as well as of tasks still to be accomplished. Christianity reaches people of all classes and ages through Sunday Schools, Y. M. C. A.'s, Y. W. C. A.'s, churches, evangelistic meetings, kindergartens, schools, colleges, and social centres of all sorts. For hungry hearts, and there are many in all lands—Jesus the Son of God, not a legendary Amida Buddha nor the Confucius of history, is the one all-satisfying friend.—*Adapted from "Japan on the Upward Trail" Programs, published by the Board of Foreign Missions, Presbyterian Church in the U. S. A.*

Poems Written by Lepers

I

Strive though it may, no power in earth or sky
Can move the Spirit of the Lord Most High;
What reaches Him upon mighty throne
Is prayer alone.

II

My Lord in me has found a dwelling-place,
And I in Him. Oh, glorious boon to gain,
To be His temple! Gladly I would face,
In His great strength, all bitterness and
pain.

III

I would not change one little jot
Of His dear will for me;

To the lepers who live on the island of Oshima in Japan, the Gospel has brought a message of hope and a simple earnest faith, which finds expression in these beautiful poems; written first in Japanese, the poems were translated by Mrs. Lois Erickson, an American missionary of the Presbyterian Church in the U. S. (South).

But in my weakness I would go
Entrusting all my load of woe
To Him who walks with me.

IV

I live in light and love
By God's grace given
Yet is my hungry heart
Homesick for Heaven.

V

To the heart aglow for Thee
The Valley of the Shadow
Is like sunrise on the sea.

Men and Missions

JOHN M. G. DARMS, EDITOR

No Stop Order

There are some well-meaning folks—ardent students of the Bible—who believe so thoroughly in the impending break-up of things, because of the near coming of our Lord, that they have lost the customary missionary zeal and are no more active in the propagation of the Gospel.

"What good will it do," they say, "to make any efforts at evangelization in this late day, for the 'time of the end' is here?"

Nothing could be more fallacious or foolish than to put such a construction upon the prophecies of Christ's coming.

At no point has the Lord himself told us to cease our missionary efforts, but to continue to publish the only glad news humanity has ever known, until the gospel is proclaimed in all the world.

Even though the Lord Christ would come tomorrow, we men should be just as busy and active as possible TODAY, to proclaim the Gospel at home and abroad. Our task is not completed and never will be completed until we disappear or the Lord himself appears.

How great the loss to such, who either because of indifference or *selfishness*, have no more interest in missionary work! Is it not rather a sign of weakness and evidence of a decline of religious fervor? And do not they themselves stand in danger of losing their discipleship?

Mary Schneder, our beloved missionary in Japan, when informed of her impending death, used every moment and approach to bring others to Christ and thereby *pointed the way* for all men, even though we are living in the "last times." It's "*lost time*" for any man, when he issues a stop-order to himself and quits doing the important work our Lord of the plains and of Olivet commanded men to do.

Pointers on Missions

We are working at cross purposes, when we study the Christian religion from the perspective of non-Christian religions.

The Christian religion is not a synthetic religion, but is original, unique, in a class by itself as is Jesus Christ, its founder.

We have reached the point where the United States has become a mission field for other faiths and it behooves us to be up and doing to preserve our own Christian faith. Chris-

tian men must interest themselves in Missions even from the standpoint of good citizenship.

The Press is saturated with the spirit of ethical faiths, that have no direct relation to Christianity or Jesus Christ. A Christian nation must not default in its obligations to preserve its inheritance and keep on planting the Christian religion into the heart and mind of every succeeding generation.

Paying the Price

Nothing is worthwhile, for which we are not willing to pay a great price.

Two natives in Africa, converts to Christianity, by the name of Jacob Manoladi and Stefanus Maroti, were subjected to severe punishment for embracing the Christian faith. The local King had ordered them lashed until their backs were a mass of raw flesh. Speaking of this later to their missionary pastor, in answer to the question, whether this had not weakened their faith, Jacob said: "I kept praying, 'God, be merciful to me a sinner!'" and Stefanus said, "I kept thinking of Stephen and prayed to God to go through with it. My body was racked with pain, but my heart was steadfast!" And when at last, they were permitted to go, the King threw stones at them and said: "God is no more! I am God! I am God!"

What a price to pay for faith in Christ!

Would our faith not possibly be stronger and more active if we had to pay a price of suffering for it?

Why should it not be as strong without suffering—in wholehearted service to Christ and our fellowmen?

Warm Cash

Men usually apply the adjective "cold" to "cash" where immediate payment is implied. But why *this* adjective?

The laymen of our Church have a chance to popularize another adjective—the adjective WARM—in the meaning of soluble—fluid—flowing from the heart, accompanied with the warmth and glow of sincere sympathy and Christian love.

Don't leave the warmth, the glow, the enthusiasm, the prayers, the love out of that *liberal gift* you are going to give on Foreign Mission Day in February. The young people are filling the "gleaners"; let us men fill out the checks and certificates, which our Pastor will

supply us and make our payment in WARM CASH for the heart-warming and soul-saving work of Foreign Missions.

As a matter of honor we should enter into the merger with the Evangelical Synod with our work of Home and Foreign Missions on a CASH BASIS. If every layman does his part, we can make it and begin to get a little glow of pleasure out of our missionary co-operation.

By-Products of Home Missions

There is no greater challenge to the Christian laymen in America than to help make and keep America Christian. This is the great work of Home Missions and at some point, every Christian layman should have a part in it. Nationalization without Christianization produces a country and civilization *out of balance*. The major work of Home Missions consists in establishing and maintaining churches or spiritual centers in the frontiers (cities) and back regions of our country.

The results of this work can be seen not only in the establishment of churches, but in the lifting of ideals and morals, in setting these in motion in industry, business, education, politics, citizenship and public opinion, which will help bring in the new social order, for which we pine and pray.

But there are thousands of by-products of the work of Home Missions, which are invaluable and unpayable and we rarely think of them.

What has been done in our Home Mission congregations in the matter of developing Christian personalities, developing talents of administration and leadership, schooling the mind, heightening the intelligence, building and bracing the morals, opening up avenues of service, making contacts of friends and fellows, promoting the civic and patriotic spirit, creating prestige, widening the horizons of men's thought and extending the periphery of their influence in the home, the community,

the nation and the world! The reach of these by-products is boundless!

There is not a man, a real man, living in America who has not felt the magic and man-making touch of the work of Home Missions somewhere in his life. For this he owes not only public recognition and the heart's gratitude but the limit of his financial and moral support to keep this work going, in order that other men may have a chance at what made his personality great and his life valuable and serviceable.

Here is one investment we cannot afford to miss but which should have the major claim upon our manhood and money.

Marks of a Great Man

Time was when men went to Japan for the sake of trade or to see the beautiful sights in that flowering kingdom. Many men have gone there to see the great Mount Fujiyama but recently some men went to Japan to visit Toyohiko Kagawa, the outstanding Christian worker of that country. Most Christian men, when they do travel in the Orient, put this in their note book: "When in Japan, do not fail to see Toyohiko Kagawa and get in touch with the great work this man of God is doing for his countrymen and for the world, in establishing a Christian social order in Japan and bringing to bear upon the mind of the nation the mind of Christ and the social principles of the Kingdom of God."

Here are truly the marks of a great man and the world is finding its way to the doors of a man, who in all humility, but in all spiritual power, is living himself lovingly into the hearts of his people, and the people of the world. Men—study this character, he is a pattern for all men who want to make their life productive of the greatest good for humanity everywhere.

Enter the Stewardship Contest and write your essay, not for the monetary prize, but for the personal profit you will have from your study.

"I look forward to the coming of THE OUTLOOK OF MISSIONS like an old friend of the family."

MRS. W. L. FRANTZ, Ephrata, Pa.

"I appreciate your paper. It is a great blessing to people and churches who read its contents."

REV. ELIAS S. NOLL, Herndon, Pa.

The Woman's Missionary Society

GRETA P. HINKLE, EDITOR

Japanese Funerals

CHRISTIAN AND BUDDHIST

THIS month two funerals, one a Christian and one a Buddhist, brought to mind the difference in them, though both are thoroughly Japanese.

Harui Tsuchida, our pastor's twenty-three-year old daughter, the fifth child of a family of seven children, a beautiful maiden both physically and spiritually, passed away after a severe struggle with typhoid fever. Due to the fact that the disease was contagious, her body was cremated in accordance with Japanese law. At 4.30 P. M. on the day following her death we gathered at the crematory on a hillside on the outskirts of the city of Morioka. The crematory itself is unsightly so we found beauty in the turning leaves on the hillside and the beautiful autumn sunset painted for us by the Master Painter that evening.

The body was brought to the crematory in a coffin covered with black cloth, in an automobile hearse whose glaring gold-leaf covered figures, various and sundry, were covered with a large tight-fitting canvas cloth to hide them. A very brief service of Scripture reading, prayer and hymns was conducted and then her body was committed to the crematory. The next morning early the bereaved family and a few friends went to remove the ashes into an urn and brought them home. That same afternoon a funeral service was held in the Church in the presence of many friends. The ashes in the urn were placed on the Altar Table covered with a black cloth on which a white cross was painted. In front of this was placed a picture of Harui san. The worship service consisted of hymns by the audience, Harui san's favorite hymn by a choir composed of the young people of the Church, Scripture reading and prayer and Sermon by the Miyako Pastor. Following this came the reading of "Choji" which are messages of condolence read by people representing the various organizations of the Church. Though they are words of comfort to the bereaved they are spoken and addressed to the deceased, which to our Western eyes seems queer at first



MISS HARUI TSUCHIDA

sight but when one compares it to Buddhist rites it is ever so much more beautiful. At the Buddhist funeral the priest utters prayers that are not understandable, the length of which depend upon the largeness of the fee received, thereafter friends go up, clap their hands three times, bow, put more incense on the already burning incense and that is the end . . . no words of comfort, no cheer nor any ray of hope to make that burden lighter to carry or easier to bear.

Just a few days after Harui san's funeral, a carpenter, the father of one of our Kindergarten children, died of asthma. He being a Buddhist and not having died of a contagious disease was buried in a barrel-like coffin in a sitting up position with his legs neatly folded under him. The coffin was entirely uncovered . . . just new boarding put together in the shape of a barrel . . . and was nailed shut in the presence of the guests who had viewed the

remains at the house. Coffins, by the way, cost from three to four yen in Japan or approximately one dollar in American money, depending upon their size. For the funeral, this coffin was hidden behind a folding screen, the back side of which was turned to the guests. Fruits, money gifts, candles and incense were placed in front of this reversed screen. Each Buddhist guest went up to this table in front of the reversed screen, knelt and bowed, placed more incense on the incense bowl, told his prayers on his rosary for the deceased and then came away. Those of us Christians who attended offered prayer to God without the incense ceremony. Following this short ceremony at the house where the priest uttered some indistinguishable prayers the coffin was put into the same automobile hearse, this time with all the gilt decorations showing. Another ceremony at the temple followed, not at all understandable, more incense and more bows to the deceased . . . all most depressing and comfortless.

In Japan it is not customary for parents to attend their child's funeral, nor for a husband his wife's nor for a wife her husband's funeral. Rev. Mr. Tsuchida, due to his Christian teachings, disregarded this custom, but Mrs. Tsuchida on account of delicate health could not attend. Always it is customary to send one to represent them, this almost always being the eldest son or elder brother in case

there is no son in the family. In the case of the carpenter's funeral his wife was in her every-day clothes as though she was least concerned in the affair, the oldest son having been called from the army to represent the family that day.

Emotion, too, is not shown, by all means not on the part of men, at funerals . . . be that funeral Christian or Buddhist. Women, being weak, can't help it sometimes! But no matter how painful the suffering may be inside never show it is a Samurai teaching and you will invariably find it carried out. Most likely one will find the bereaved family members with smiles on their faces, forced, to be sure, but surely not weeping and yet in their hearts suffering and sorrow pierce just as deeply as in our Western hearts.

So when one sees a Christian funeral in Japan for one who has been a beautiful character one cannot help but be comforted. But oh, the contrast when it is for one who knows not the living God, where the bereaved can find no comfort, no hope and no peace, and all seems cold. Those of us with Christian heritages sometimes fail to appreciate the Hope and Peace we have if we believe and cling to Him, Who is our Creator and Comforter.

CORNELIA R. SCHROER.

Morioka, Japan.

‘‘Around One Common Mercy-Seat’’

ON the first Friday in Lent, February 16, 1934, dawned the eighth World Day of Prayer, to the casual observer a day no different from every other day of the year, but to the initiated a day long anticipated and big with blessing for a troubled world.

For many months the Christian women of the world had been preparing for this day. So great was the interest that 250,000 programs were sold, for the most part in the United States, and 500,000 Calls to Prayer were given away. The interest was not confined to our country. Miss Zona Smith, writing from Buenos Aires, said: ‘‘I have been sending out Day of Prayer programs in answer to orders since September 2nd. Today I received an order from a city in Argentina for 100 copies. In all I have sent out to foreign countries 2,656 copies, of course all in Spanish.’’

It will thrill you to get a vision of the praying groups from the list of countries to which

the New York office sent a copy of the program: Africa (North, South and Central), Argentina, Australia, Austria, Brazil, British Guiana, Bulgaria, Burma, Chile, China, Colombia, Cuba, Denmark, Dominican Republic, Egypt, England, Fiji Islands, Finland, France, Guatemala, Germany, Greece, Holland, Honduras, Hungary, India, Ireland, Italy, Japan, Korea, Mexico, New Zealand, Nicaragua, Norway, Paraguay, Persia, Philippine Islands, Poland, Puerto Rico, Salvador, Scotland, Sweden, Switzerland, Turkey, Uruguay, Venezuela, West Indies. The Mission Boards also sent copies of the program to their Mission Station.

Let your imagination picture the scene as group after group joins in the tide of prayer, each in turn as the earth revolves. Does it not recall the description in Revelation: ‘‘I beheld, and lo, a great multitude which no man could number, of all nations and kindreds and peoples and tongues.’’ What but

prayer could remove the insurmountable barriers of distance, race or language, and make it possible to say:

“There is a spot where spirits blend,
Where friend holds fellowship with friend.
Though sundered far by faith they meet,
Around one common mercy-seat.”

The day began in New Zealand and the Fiji Islands with a sunrise prayer meeting, lengthened to forty hours, and closed in Hawaii with evening services for young people.

We can share the experiences of our far-away sisters through letters, letters which, as we read, will quicken our endeavor and fervor for our next Day of Prayer on March 8, 1935.

Because the subject of our prayer was “peace,” it is most fitting to quote first from Miss Mary Dingman, Secretary of the World’s Y. W. C. A. at Geneva, Switzerland, the seat of the League of Nations, man’s first attempt to establish the machinery of peace. She writes: “I think it very remarkable the way in which the observance of this day has spread. The stories told by simple women of the world over are very inspiring. You may be sure we shall observe the day here at our World’s office, and thousands of our members will undoubtedly be among those who take part in the various countries. It is especially heart-warming to have the emphasis on peace this year. We certainly need it. We in Europe feel that we live in a most troubled period, and do not know from day to day when the situation may grow more menacing.” And who will deny that prayer is not the most potent and vital force to bring in peace? None but God can know what was wrought that day as hundreds of thousands of praying women claimed the promise: “If ye shall ask anything in my name, I will do it.” And no one that day was shut out from the privilege of prayer. The youngest as well as the oldest, the simple and unlearned as well as the scholar and the sage, all praying in love and faith were heard.

Our next message is from Buenos Aires: “The World Day of Prayer was observed by a group of English-speaking women last Friday, February 16, at 5 P. M., in St. John’s Pro-Cathedral (Anglican), with Mrs. Commissioner Carpenter, of the Salvation Army, presiding. Some sixty or seventy were present. The following churches and groups were present: Anglican, Baptist, Church of Christ, Scientist, Disciples of Christ, Lutheran, Pres-



byterian, Salvation Army, Toc H, and the Y. W. C. A. To Mrs. Carpenter’s reverent and impressive leading was due much of the spirit of prayer that prevailed.”

Also from British Guiana, the Rev. W. A. Deane, Superintendent of the A. M. E. Zion Church: “We observed in all our churches here the World Day of Prayer.”

Africa’s efforts to reach all classes and ages and link them with the chain of prayer deserve emulation by all leaders. In Cape Town “75 posters were displayed on bulletin boards of churches and public halls. Special invitations were sent to young women, and to the natives invitations in their own language. At 5 A. M. native women marched around, singing hymns and announcing the meetings of which there were five in all. The programs were in three languages.” From Johannesburg: “The Day was much more widely observed throughout South Africa this year, fresh towns and country districts linking up. Women in isolated farm homesteads sent for programs and united with their unseen sisters in the great chain of intercession for peace. Some places made it a real DAY of prayer by meeting for nine hours consecutively. In Johannesburg a very helpful, blessed time was spent for six and one-half consecutive hours. Separate meetings were held for the Bantu women. Many traveled great distances to attend. Approximately 800 were present. Their spirit of worship and reverence called forth much praise and admiration from the European ladies present. This year we were able to arrange a meeting for the Indian women which was greatly enjoyed. Many factories were visited during the women’s lunch hour, and a meeting held in their re-

spective rest rooms. This is the first year that the factories have been reached. The response was gladdening, practically every girl in the factory attending. The committee feel they were directly led to 'go out' to these young girls and women. They will now be visited each year. An interesting extension of our work this year was with the Jewish women. A portion of their evening service in one of their Synagogues was devoted to the subject of peace. The Rabbi expressed appreciation at their being asked to join the women of the world on that day. They came in goodly numbers. It was quite an experience to witness the sincere way in which they entered into the spirit of the day."

From Egypt: "At 6.30 we went to the dining-room to have morning prayers with our girls as usual. After prayers I was surprised to see them all rise from their chairs and go to their bedrooms; then I learned that, with the exception of the five-year-olds, every child in the boarding department was planning to fast on this, the Christian's 'Day of Prayer.' The whole school joined in a special service at 10 A. M. Each class had its special burden of prayer. China with its floods; India with its earthquake; Austria, France and Japan with their difficulties, were all remembered. The eight-year-olds prayed for America. I was ashamed when I heard them plead that God would take away the wine and strong drink from our beloved America. The five-year-olds prayed for Egypt and our own school, its teachers and children. They were so quiet and reverent, and so glad to have a part in this great chain of prayer. Surely God has blessed us richly today. Our hearts are filled with joy and peace and love."

Miss Austin, of India, writes: "We in Gurujat have for three previous years adapted and used the World Day of Prayer program."

Perhaps the most touching letter of all comes from Mrs. Shabez, of Persia: "Dear Friends, though I am poor in English writing I think it will appreciate you to hear our report on World Day of Prayer. We are a group of Assyrians. We have a Presbyterian church. My husband is pastor. We are celebrating women World Day of Prayer since 1932. Mrs. John Elder gave me a program. I translated it into Syriac and since then we are doing the same. Really we have great blessings in our church, the women and girls all talking, praying, singing and promising

to do their best to Christ. We are starting from 10 till 5 o'clock. We had one hundred and thirty attendance. Fifty took part by reading of Scripture, praying and talking."

Coming home after our far wanderings it is good to learn that the Day was observed in every State in our Union, as well as in Alaska. No community was too small to have its meeting. An interesting account comes from Dobbs Ferry, New York, with its three churches, Episcopal, Methodist and Presbyterian. These churches take turns as to the meeting place, and the program is divided among the women of the churches. That they might share the experiences of other parts of the world, four of their ladies were dressed as an African, a Hindu, a Japanese and a Kentucky mountain girl, respectively, each bringing a message from her country as to what the Day of Prayer meant to her sisters.

A County Federation of Women's Church Associations, comprising eighty churches and twelve denominations, in Worcester, Mass., had an attendance of over 600. Their meeting was heralded in the early morning by the ringing of the chimes and a broadcast giving the history of the Day. The meeting was held morning and afternoon, closing with a Communion Service at which twelve ministers, each representing a different denomination, assisted.

To what end has this résumé been sent you? Not that you may read and lay it aside, but that the methods tried by other groups may quicken you to new endeavor. Do you, like Africa, use many posters and have some impressive way of announcing your meeting? Do you organize the children and young people for a meeting of their own? Do you carry the message to the factories? Do you broadcast? Do you close with a Communion Service? Let us put new life and purpose into the coming Day of Prayer on March 8, 1935. The program for that day has been prepared by the Baroness van Boetzelaer von Dubbeldam, of Holland, and its subject is: "Bear Ye One Another's Burdens," surely a timely subject for this burdened world. Mankind as never before is bearing the burden of poverty, hunger, unemployment, and in his bitterness of soul has lost sight of the heavenly Father. Children are burdened with sorrows that never belonged to childhood. Oppression and injustice are intolerable burdens that many faint beneath. For all so burdened we are

bidden "to pray for a quickened conscience toward the world's burden bearers; courage to stand for the right without equivocation; justice for all without respect to race, class or creed; willingness to accept the sacrifices which may be necessary for us all in the building of a better world; understanding between nations, races, classes and individuals, all summed up in the words of Paul: "Bear ye one another's burdens and so fulfill the law of Christ."

GEORGIANA MERRILL ROOT.

The Boys' School in Raipur, India

I WAS out in the district on an evangelistic tour and came to the home of a veterinarian. He received me gladly and before long asked for an English Bible. And then he told me that his son was studying in St. Paul's High School at Raipur. Instead of antagonism toward missionary effort he expressed a hearty appreciation of what it was doing for his native land. Sometimes one meets men in government service who glow with pride as they introduce themselves as "former students of St. Paul's High School." The barriers are down. These men have been under Christian influence for a period of three to seven years in the school at Raipur. During that time they have received glimpses of the Saviour of men as He was raised up before them in the classroom and in contacts with living Christians and they can never be quite the same again.

It was in 1868 that the Rev. Oscar Lohr, our pioneer missionary to Chhattisgarh, first stopped at Raipur. He was sent to India by the "German Evangelical Mission Society in the United States," made up of members of various denominational groups among which the forefathers of the recently formed "Evangelical and Reformed Church" played an active part. It was not until 1879, however, that the work at Raipur was put on a permanent basis. In that year the Rev. and Mrs. Andrew Stoll answered the call for workers to India. They came from a six years' pastorate of the Fifth Reformed Church of Philadelphia. A school for boys was opened in 1880 by the Rev. Mr. Stoll. In 1884 the work was turned over to the "German Evangelical Synod of North America." Fifty years later, on June 26, 1934, this work, greatly enlarged, again became part of the work of the Reformed Church in the United States, due to the merger of the two denominations.

Special music for the World Day of Prayer Meeting in Sendai is always furnished by the three Christian Schools—the Baptist Girls' School, Miyagi College and North Japan College. One of the largest churches is selected as the meeting place and the day is sure to find it filled. Plans are made weeks before and the day is sure to bring food for thought and prayer to all the Christians of Sendai. Compared to the large number of people in Sendai, the number of Christians is few, but they are religiously intelligent and zealous.

In 1893 the Rev. J. Gass came to India and was sent to Raipur to relieve Rev. Mr. Stoll of the school work. *"Before the opening of the St. Paul's High School, boys who completed the eight years course in the primary and middle schools were forced to go home without further education. A few low caste boys entered the government high school but were not well received because of the caste system. The need of developing the Middle School into a High School became very apparent as far back as 1907. Finally, the non-Christian fathers clamored as loudly as did the missionaries for the opening of a high school until some of the leading citizens of Raipur personally visited Dr. Gass with such a request. The first class was opened in a small room on the mission compound in 1911 with nine pupils.

*"The home Board sanctioned the opening of a high school department; and an initial gift of \$2,000.00 was pledged in Buffalo, N. Y., by the New York District's Young People's League. Dr. Gass found a suitable site in the city about one mile from the mission compound. A handsome building was erected in 1913, consisting of four class rooms, an office and one small room to be used as library and faculty room combined. Also a hostel (a students' home) was built to accommodate about forty boys. The high school classes took possession of their new quarters the same year; and the missionaries were reinforced by the arrival of the Rev. Theo. Seybold."

From this small beginning the school has developed to an enrollment of 307 boys in the middle department and 111 in the high school department, a total of 418. The middle department consists of a four-year course in

*Taken from "The Evangelical Synod in India," p. 37.

which the medium of instruction is Hindi or Urdu and English is taught as a language in all classes. The high school consists of a three-year course in which English is the medium of instruction and Hindi, Urdu Sanskrit and Persian are taught as languages and in connection with literature.

Most of the boys are non-Christian and followers of various religions. The majority are Hindus, some Mohammedans, Sikhs and, of course, Christians. The Christian boys attending the middle department are housed and provided for in a boarding home which is beautifully managed by Mrs. Gass. For almost forty years she has been a mother to the boys as they pass through the school in Raipur. Many a man now in mission service, sending his own sons into her care, gratefully remembers what she has meant to him in character development and a more vivid understanding of what it means to be a follower of the lowly Nazarene.

In connection with the high school department there is a hostel where Hindu, Mohammedan, Sikh and Christian live and work together. A short time ago this would have been impossible. Gradually, however, the caste distinctions are breaking down under the liberating and life-bringing influence of the Gospel. One Christmas vacation some of the Christians who could not go home to celebrate, decided to invite a few of the missionaries and friends for a short Christmas program in the hostel. When the non-Christians heard about it they expressed their desire to participate! The Christian students responded gladly and told them that the only reason that they had not invited them was to avoid embarrassing them, for in such an affair food and drink would likewise be dispensed. Here we have it then. Non-Christians, some of them high-caste Brahmins, asking to be allowed to participate in a Christmas celebration sponsored by boys who came from the lowest and most despised castes and out-castes! And this was made possible because of the power which has been flowing from that Child whose birthday they wished to celebrate. And so, as silently as He came in that night of long ago, is His Spirit working in the hearts of these young men, whom He would claim and remake—a blessing for India.

The quarters at the High School have become too small to take care of all the classes. So for the past several years five rooms in a government industrial school have been rented. And now the Government will open the industrial school and has asked our Mission to supervise the work. That will mean added responsibility but likewise added opportunity. The Government will pay the entire cost so it became possible for the Mission to meet the request, but it will make it impossible to rent space for the overflow classes in the High School.

However, some years ago, the Women's Union of the Evangelical Synod of North America raised a thank-offering which is to go toward constructing a Science Building, needed to more fully equip the High School. The work was delayed since the Government, due to financial difficulties, was not able to promise the customary one-third grant toward the expenses. Recently, however, the Government has again opened the issue and it seems as though the dream of a new Science Building is about to materialize. A sum of over 32,000 rupees (3 rupees are valued at one dollar) is on hand, part of which was raised as mentioned above and the rest coming in from other sources. When the Government will add its one-third to the amount there will be sufficient funds for a fine Science Building with equipment and enough class rooms to take care of the large number of students.

In the past year, 27 boys in the highest class took the Government examination which all are required to take before they can graduate from the school. Of this number 24 passed, the result being so good that a letter of congratulation was received from the Director of Public Instruction of the Central Provinces. As important as it is, however, to attain high academic standards, much time and effort is spent in acquainting the boys with the fundamental ideas and ideals of Christianity and, above all, with Christ Himself. And thus this work goes on among boys who one day, due to special opportunities, will be called upon to lead their country into a more blessed future.

REV. WILLIAM T. BAUR, JR.

Raipur, India.

"Every member of the Missionary Society needs THE OUTLOOK OF MISSIONS."

MISS ELEANOR HAYMAN, Turbotville, Pa.

A Pleasant Valley Boy Tells of Their Men's and Boys' Activities

THE Annual Father and Sons Banquet of the Pleasant Valley Reformed Church (near Dayton, Ohio) was held on the evening of December 6, 1934, in the Social Room of the Church. The purpose of these annual banquets is to bring the fathers and sons together for a good time and to create a greater and stronger fellowship between them.

The first thing on the program for the evening was the meal, which was prepared and served by the women of our church. Afterward we sang a number of songs which had been especially prepared for this occasion.

Several reels of movies, furnished for us by Mr. Frederick Hardman, of Dayton, a friend of Mr. Veith, were greatly enjoyed. The first showed some of the Century of Progress, the second the climb to the peak of Mt. Everest, the next Niagara Falls, and the last one was a comic reel. After these pictures, Mr. Edward Scholey, a well-known singer of Dayton, sang several beautiful hymns.

Sergeant Hudson, the crack sergeant of the Dayton police force, gave a very interesting and worthwhile talk on the life and duties of

a policeman. He told us what one must do in order to qualify for the job, then spoke of the duties and ranking of a policeman, and how a policeman, if he is to succeed, must use his leisure time. He told us also a little about the work of detecting crime and of the prevention of crime. He showed just why criminals are a menace to society and what society must do to lessen crime. He praised very highly the work of our Church here and its busy program, and the fine leadership of our Pastor.

The program ended with a devotional service and the formation of a friendship circle. Everyone had a mighty fine time and left the church that night with a stronger feeling of fellowship.

The young men of the church are now working on plans for a minstrel show which we hope to present some time in the near future. Its purpose is twofold: first, to provide entertainment for our folks here, and, secondly, to raise a little money to further equip our social room.

HAROLD THORP.

Life Members and Members in Memoriam

LIFE MEMBERS

EASTERN SYNOD

Lancaster Classis—Miss Effie Mae Sheetz, 233 E. Walnut Street, Lancaster, Pa.

Lebanon Classis—Miss Emma M. Mohn, 39 New Holland Avenue, Shillington, Pa.

Philadelphia Classis—Mrs. W. Sherman Kerschner, 5740 N. 16th Street, Philadelphia. Miss Emma M. McCoy, 20 E. Furnace Street, Norristown, Pa. Miss Retta Thomas, 622 DeKalb Street, Norristown, Pa. Mrs. William Treston, 229 W. Apsley Street, Philadelphia.

MID-WEST SYNOD

Kentucky Classis—Mrs. H. W. Haberkamp, Belvidere, Tenn.

OHIO SYNOD

Northeast Ohio Classis—Miss Catherine Alben, 2035 Brunswick Road, East Cleveland, O. Mrs. Nannie B. Kunkle, Woodbine Apts., Bryson Street, Youngstown, O.

Northwest Ohio Classis—Mrs. F. W. Kennedy, 78 Circular Street, Tiffin, O.

PITTSBURGH SYNOD

St. Paul's Classis—Mrs. James H. Wagner, 744 Pine Street, Meadville, Pa.

Westmoreland Classis—Mrs. Laurence E. Bair, Maple Avenue, Greensburg, Pa.

POTOMAC SYNOD

Maryland Classis—Mrs. Miles S. Reifsnyder, Westminster, Md.

MEMBER IN MEMORIAM

EASTERN SYNOD

Lebanon Classis—Mrs. Rosanna Nowlen Gehhart, 244 W. Queen Street, Annville, Pa.

Woman's Journal

In order to complete the file of Woman's Journals at Headquarters, two copies are necessary—March and May, 1895. We hope someone somewhere will be good enough to part with these two issues so that there may be a complete file in the possession of the Woman's Missionary Society of General Synod.

Greetings from the Shenchow W. M. S.

AN attractive greeting card was received at Headquarters of the Woman's Missionary Society. Miss Weil interpreted its message so that we are able to pass it on to societies everywhere. It reads:

To the American Woman's Missionary Society—A Merry Christmas and a Happy New Year from the Shenchow Woman's Missionary Society.

Within the folder are the Chinese characters

for the latter part of the 17th and the first part of the 18th verses of Revelation 1:

Fear not; I am the first and the last: I am he that liveth, and was dead; and, behold, I am alive for evermore. Amen.

If any societies would like to acknowledge this greeting from our far-away sister society, Miss Weil suggests that they send it to Miss Ruth Liu, care of Mr. George Snyder, Yochow City, Hunan, China.

Our "Theme" Song

How dear to our heart is the steady subscriber,
Who pays in advance at the birth of each
year—

Who lays down the money, and does it quite
gladly,

And casts 'round the office a halo of cheer;

Who never says: "Stop it; I cannot afford it;
I'm getting more papers than now I can
read,"

But always says: "Send it; our people all
like it;

In fact, we all think it a help and a need."

—Selected.

Literature Chat

CARRIE M. KERSCHNER

"Inklings" sent as a guide to aid in making your missionary meetings as vital in the life of your church as they should be!

The "Children's Program," by Margaret Applegarth, for use on the World Day of Prayer (March 8th), is the same as in former years. If the hour is prayerfully planned the boys and girls will enjoy every moment. They will appreciate on the Sunday prior to the service a presentation of the projects to which the offering is to be devoted and will want to share their material blessings with the Migrant groups, Indian boys and girls; for Christian Literature and Union Christian Colleges. The price of Miss Applegarth's program is 1c each; in lots of 100 or more, 75c per 100.

Seldom are we obliged to reply to an order—"Sorry, but no more are available." This was the case with Stewardship Packets which went on sale April 1st, 1934. Several leaflets were reprinted again and again and now we are already thinking of the new Packets. We have an "inkling" that our patrons will order their supply earlier in the year. We hope to have the Stewardship and Christian Citizenship Packets for 1935-1936 ready by April 1st.

The April Chat will contain several suggestions for the August program. Watch for it.

Japanese Stationery! Boxes of beautiful cards and writing paper are available for invitation purposes. These will help to create the "atmosphere" all desire for that first Japanese meeting in March. The boxes contain twelve sheets of paper or cards and envelopes—each sheet or card has a beautifully colored Japanese scene. Price range from 30c to 35c. Please include 5c for carriage.

The "Methods Period" of the April program for women's groups hinges around the subject of Stewardship—see notes on page 27 of the program booklet.

This is the "last call" for reading books for credit on this year's course. Have you made your final purchases for that "last-minute-reading"? Count up your units. Do not be a "return-mail-orderer." Look up your needs and order today!

For reading during the study of Japan—"Japanese Women Speak," 50c; "Suzuki Looks at Japan," 60c; "Japan Speaks for Herself," 35c; "Christ and Japan," 50c; "Japan and Her Peoples," 60c; "A Daughter of the Samurai," \$1.00; "A Daughter of the Narikin," \$2.50.

In Basil Matthew's biography of John R. Mott, he gives some of Dr. Mott's rules for personal guidance in preparation for the work

that is his very life. Among others we read—"Expect great results: Remember that there has been an adequate cause from which great results may be expected, namely, the long preparation, the self-denial, the prayers of many all over the world, the working of the Living, Almighty God."

Harper & Brothers, Publishers, have recently issued two helpful books for story tellers. The first, "Forty Missionary Stories," by Margaret Eggleston, a story-teller who is in a class by herself. She again proves her ability to give to seekers after material for story-telling a book of fascinatingly told tales of missionary adventure. The stories are for young people, adults and several especially adapted for reading to smaller children. Forty stories for \$1.50!

The second book is "Tales from the Old Testament," by H. W. Fox. The black and white pictures are by Roberta F. C. Wandby. The contents are in two parts. Part I—"Tales Told in Egypt"; Part II—"Tales Told in Bethlehem." The old familiar stories are retold in a novel and appealing way for children. Any parent and teacher will welcome this book and older boys and girls will enjoy reading it for themselves. \$1.00 for nineteen stories!

A lovely gift edition of "In the Hills of Galilee," on the Reading Course for Boys and Girls, age 9-13, is specially priced at 50c. "Whoever reads this book will have a new sense of the reality of Jesus and His friends, a more vivid understanding of the time and the land in which they lived. The stories of the childhood and youth and manhood of the Master are full of the human interest, the modern touch which appeal to the child of today. The staunch courage and eager devotion of His friends and followers are told in a clear and simple and direct way, and the lively talk between fishermen, scholars, cabin-

boys and soldiers brings all of them into the circle of familiar acquaintance. The personality of Jesus is presented most winningly, as a glorious but very congenial companion—the young carpenter helping his father mend the broken wall of a sheep-fold, the yoke-maker who taught his rival how to make better yokes—the wonderfully interesting kind of person every child likes to know."

May yours be an organization, built upon a secure foundation, from which the Master Builder may expect great things because each member is doing her part. Edwin Markham says:

"To each one is given a marble to carve for the wall:
A stone that is needed to heighten the beauty of all:
And only his soul has magic to give it grace;
And only his hands have the cunning to put it in place.
Yes, the task that is given to each one no other can do,
So the errand is waiting—it has waited through the ages for you.
And now you appear: and the hushed ones are turning their gaze
To see what you do with your chance in the chamber of days."

Societies residing in the area of the Eastern Depository order from the Woman's Missionary Society, 416 Schaff Bldg., 1505 Race Street, Philadelphia, Pa. Those residing in the area of the Western Depository order from the Woman's Missionary Society, 2969 W. 25th Street, Cleveland, Ohio.

A NEW SOCIETY—Welcome to the new society organized December 4, by Mrs. Frank K. Bostian, in the Ickesburg Church, Ickesburg, Pa., Mrs. Lloyd Smith, president. There are 14 charter members in this society which is in Carlisle Classis, Potomac Synod.

"I want to hand in my renewal for THE OUTLOOK OF MISSIONS, as I would not be without it."

MRS. ANNIE E. KLEIN, Reading, Pa.

"I do not like to do without the magazine, have had it for many years and like the information it gives."

MRS. LOUISE HERMAN, Saegertown, Pa.

"I highly appreciate THE OUTLOOK OF MISSIONS and look forward to its arrival with interest. All who will read it will receive great spiritual gain."

MRS. CLARA HARTSCHUH, Sycamore, Ohio.

Girls' Missionary Guild

RUTH HEINMILLER, SECRETARY

REMINDERS!

Participate in the Stewardship Essay and Poster Contest. Announcement of the contest has been sent to the Stewardship Secretary in every local Guild.

Participate in an observance of the World Day of Prayer, March 8, 1935.

Annual Reports! Fill out blanks and send to the Classical Secretary of Girls' Missionary Guild promptly. Send Literature and Reading Course reports to the Classical Secretary of Literature.

Begin to make plans to raise money to pay at least part of the expenses of one or two girls to a Summer Missionary Conference.

Remember your Thank Offering box daily with a gift and a prayer.

Election of officers at March meeting.

NEW GUILDS

Eastern Synod

Northampton, Pa., Grace Church. Organized by the Girls' Missionary Guild of St. Paul's, Northampton, with 13 charter members. President, Pearl L. Lerch, 924 Dewey Avenue, Northampton, Pa.

Queries

1. *Where did school girls decide to fast on the World Day of Prayer?*
2. *What is the date of the next World Day of Prayer?*
3. *Christmas greetings from what far-away society were received?*
4. *Why had the Christian students not asked the non-Christians to their Christmas celebration?*
5. *Can you mention one difference between a Christian and a Buddhist funeral?*

"The world is wide,
But books are like the famous boots.
With seeing eyes and lengthy stride,
I view the world with love and pride."

Mid-West Synod

Omaha, Neb., Evangelical Reformed. Organized by Mrs. Georgia Janseen, with 8 charter members. President, Pauline Schlichtig, 2010 Oak Street, Omaha, Nebraska.

NEW MISSION BANDS

Eastern Synod

Salem Church, Catasauqua, Pa. Organized by Miss Naomi Hauser with 40 charter members.

Philadelphia, Pa., Messiah Church. Organized by Mrs. C. B. Sinex, with 7 charter members.

Ohio Synod

West Salem, Ohio, St. John's Church. Organized by Mary Loka and Lola Kiplinger, with 9 charter members.

Toledo, Ohio, Grace Church. Organized by Mrs. W. E. Fleming and Mrs. A. J. Dauer, with 8 charter members.

Pittsburgh Synod

Paradise Church, Reynoldsville, Pa. Organized by Mrs. Samuel T. Muth with 18 charter members.



ONE OF CHINA'S MILLIONS

Missionary Worship Service

Prepared by CHARLES M. LE GALLEY

THEME: WORLD BROTHERHOOD

Call to Worship: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself."
(Luke 10: 27.)

Hymn: "In Christ There is No East or West."

Meditation: To be quoted slowly by the leader, preferably from blackboard or placard visible to all:

"Behold, I bring you *GOOD TIDINGS*
Which shall be to *ALL THE PEOPLE*."

"And I, *IF I BE LIFTED UP* from the earth,
Will draw *ALL MEN* unto me."

Scripture: Paul, preaching in a foreign land, had this to say to the men of Athens. (Acts 17: 26-28, 30-31.)

And he made of *one every nation* of men to dwell on all the face of the earth, having determined their appointed seasons, and the bounds of their habitation:

That they should seek God, if haply they might feel after him and find him, though he is not far from each one of us:

For in him we live and move and have our being;

But now he commandeth men that they should *all everywhere* repent:

Inasmuch as he hath appointed a day in which he will judge *the world* in righteousness by the man whom he hath ordained; whereof he hath given assurance *unto all men*, in that he hath raised him from the dead.

Reading:

Should I deny the kinship band
That binds me to this earth,
Forget my Father's guiding hand
Or the love that gave me birth;
Were I to turn indifferent ears
To the mingled cries and hopes and fears
Of a world that is struggling toward the good—
Then this is the answer sure and grim:
I should at once break faith with Him
Who lived for brotherhood.

—NOREEN DUNN.

Prayer Hymn: "Lord speak to me, That I may speak."

The assembly should be urged to sing the hymn prayerfully, each one searching his own heart as to means whereby he personally may really "speak," "teach" and "tell" the people of other nations.

Dramatization: "Japan's Problems and Their Christian Solution" (See Page 51).

Hymn: "We've a Story to Tell to the Nations" or "Thy Kingdom Come, O Lord."

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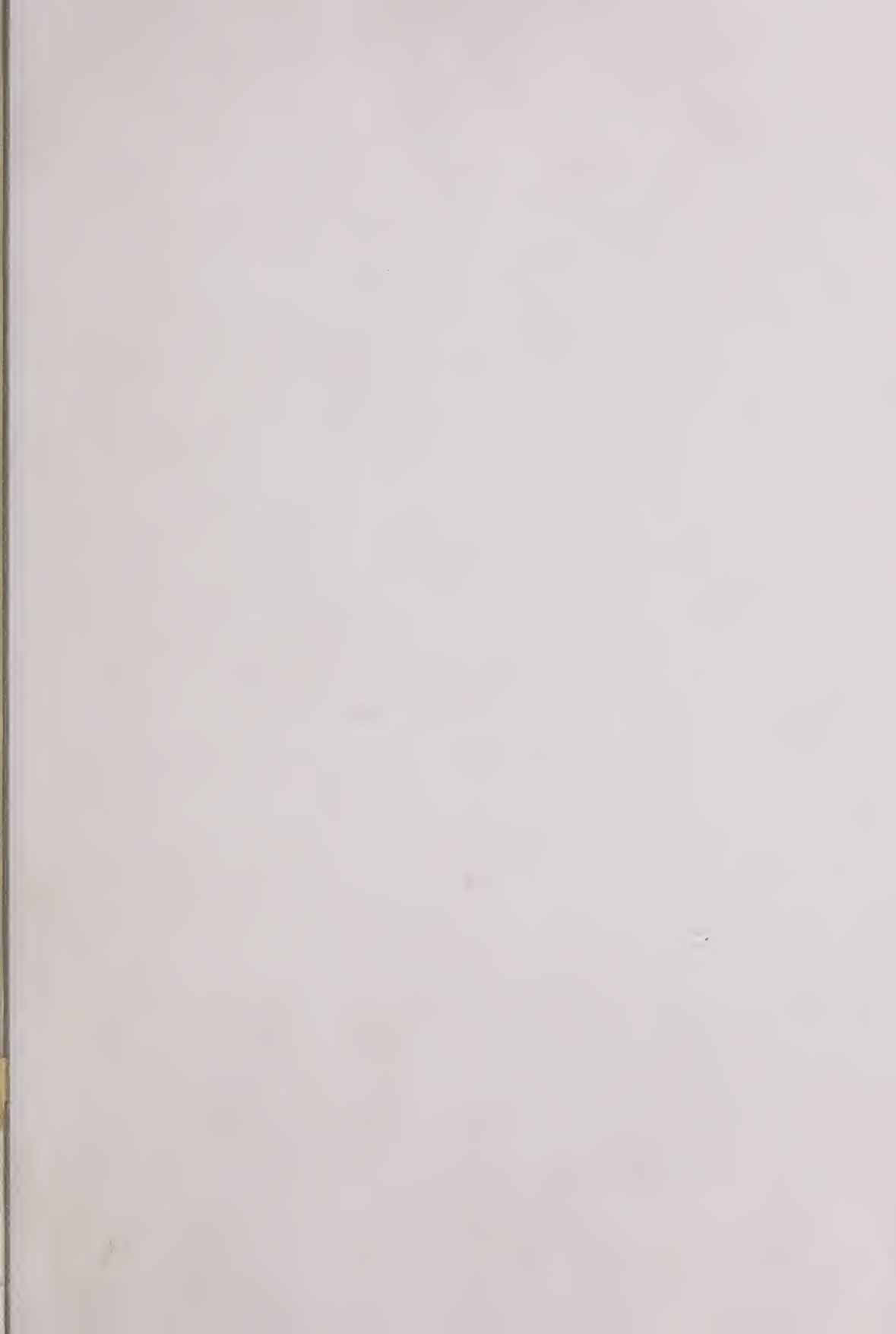
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